

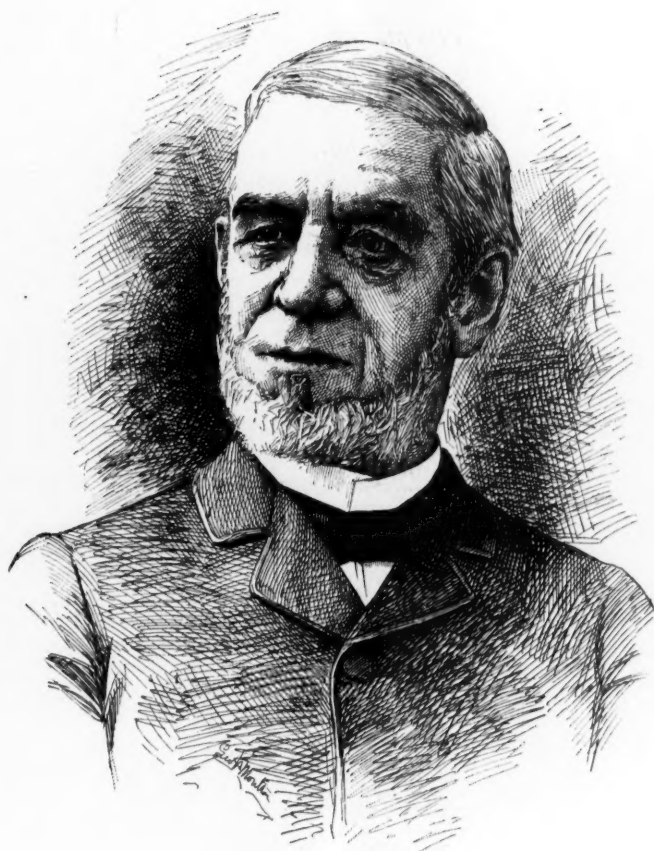
Volume LXXXI



Number 30

THE CONGREGATIONALIST

Boston Thursday 23 July 1896



GEORGE P. SMITH.

Born Sept. 23, 1823; died July 13, 1896.

Fifty years in the service of the Congregational Sunday School and Publishing Society.

NO agent ever has been, or ever will be, found more faithful in his devotion to the interests of the Congregational Publishing House than was Deacon George P. Smith. Its interests were his interests. . . . If I may be allowed to suggest the two leading characteristics of his religious life that have come especially to my notice, I should say they are his strict conscientiousness in the discharge of secular and religious duties and his firm faith in the fundamental doctrines of the Christian religion.—*From the address of Prof. L. T. Townsend at the funeral of Mr. Smith.*

DR. CLARK'S SECOND TRIP AROUND THE WORLD.

Christian Endeavorers the world over will follow with prayerful interest their president, Dr. F. E. Clark, as he sets out on his second year's journey in foreign lands. He preached a farewell sermon last Sunday in his old pulpit at Williston Church, Portland, Me., preparatory to sailing this week, Thursday, from New York on the Fürst Bismarck. He goes direct to France, thence to Switzerland, where he hopes to spend about a month as a vacation period. Then meetings and conventions will be the occasion of a two weeks' tour of France and a little longer stay in Germany, in both of which countries the C. E. movement is making encouraging headway. Scandinavia will also have a visit from Dr. Clark, during which he will attend an important meeting in Stockholm. The Irish convention in Belfast, Oct. 1, will be encouraged by his presence, and then, after other meetings in Central Europe, notably the second German national convention at Berlin, his line of travel will take him about Christmas time to India for two months, and possibly to Burmah. South Africa will be his next field of operations, where already Christian Endeavor has found a foothold. Two months will be consumed in Cape Town, the Transvaal, Natal and the Orange Free State, whence he will depart for England to attend the British National Convention at Liverpool in June. From there his route will be to San Francisco for the next international convention.

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THE CONGREGATIONALIST

AND BOSTON RECORDER.

The Recorder founded 1816: The Congregationalist, 1849

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Volume LXXXI

Boston Thursday 23 July 1896

Number 30

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OUR European pilgrims are drawing near the close of their delightful journey to Old World Shrines. Indeed, the main trip, which embraced England, Holland and a portion of Switzerland, is practically concluded this week, though a considerable number will take the supplementary tours scheduled to occupy the remainder of the month. It is a remarkable fact that the list of nearly fifty passengers prepared a week before the departure from New York was maintained without a single change until the sailing for Holland at the close of the English tour, every name upon this original list appearing in autograph in the clerk's record-book at the old Meeting House at Norwich, which was visited formally on the evening of the last day in England. At that point Mr. Whittemore and Mr. Dexter left the party, the former arriving in this city last week Friday. As the first of the pilgrims to return, his account of the demonstrations at all points in honor of the party makes us realize even more vividly than letters and press reports what rich and rare privileges have been the portion of our pilgrims. The tour has, not inaptly, been designated by some of the English papers, "A Royal Progress." We are glad to be able to say that the Holland trip has been equally successful, though in a different way, as was to be expected. The English contingent, including Dr. Macken-
nal and daughter, which joined the party at Norwich for Holland, added largely to the enjoyment of the American pilgrims.

The Massachusetts Railroad Commissioners have made an important decision and established a far-reaching precedent in regard to the use of the Lord's Day by transportation companies. On the one hand they have forbidden a steamboat company, which is wholly engaged in the excursion business, using their boats only in the summertime, to use them for that business on the public rest day, and, on the other, they have limited another company engaged in the regular business of transportation to two trips each way upon their regular route and with their ordinary stops, expressly forbidding lowering of fare or any of the extra attractions which turn the trip into an "excursion." This is a position which we can heartily indorse. The use of the day of public rest as an opportunity of special money-making and temptation must in every way be discouraged if we are to retain its benefits without loss.

"The silver question: the question of how much money there is in the collection basket," is the facetious turn which one of our contemporaries gives to one of the great but secondary issues of the campaign. But it is in order to ask, with all soberness, How much money would there be in the treasuries of our missionary societies and philanthropic institutions should the United States accept the monetary standard of Mexico and China, and how far would the money then contributed go toward supporting the work which societies engaged in foreign lands now have? This latter question is easier to answer than the former, for it is a condition and not a theory that confronts the questioner. Foreign missionary boards in this country are forced, whether they will or no, to do business on the gold basis, for they are dealing with a commercial world that maintains the gold standard. Even banks in countries like China refuse to give the slightest attention to drafts for mission expenses unless they bear the word "gold" on them. This being so, it is apparent that our foreign missionary societies would, if the country went to a silver basis, have to do one of two things—cut down expenses fifty per cent. or receive twice as much from their constituents. In view of the radical and sweeping reductions already made on the mission fields as the result of decreased receipts; in view of the debts which still exist or impend; in view of the impaired earning capacity, and hence giving capacity, of the supporters of foreign missions today, it hardly seems safe to anticipate a doubling of the number of nominal dollars, and it is heart-breaking to contemplate further retrenchment on the mission field. The statistics respecting the present condition of the American Board, given elsewhere, deserve thoughtful consideration.

When men of the stamp of ex Governor Russell die it cannot escape notice that their moral qualities occasion the warmest commendation. The world admires brilliancy of intellect, but it reserves its finest praise for uprightness of heart and fidelity and unselfishness of conduct. Cornelius Vanderbilt's serious illness during the past week has moved the press of the country to set forth his many virtues, and the universal admission is that were millionaires generally possessed of his sense of solemn responsibility for the possession of great wealth and business talents there would be far less justification of the popular outcry against the accumulation of wealth. There are certainly some rich men in this country who have not forgotten Jesus' illustration of the camel and the needle's eye.

We have already alluded to the tribute paid to the Pilgrim fathers by Englishmen and Americans assembled at Gainsborough when the corner stone of the John Robinson Memorial Church there was laid three weeks ago, at the time of the visit of *The Congregationalist's* pilgrims. We shall in a forth-

coming issue print Ambassador Bayard's admirable address, as well as describe the occasion more fully. But it is fitting at once to note the significant assembly at Provincetown last week, where for the first time, in an adequate way, the commonwealth of Massachusetts recognized the fact that the famous compact or constitution of government which the Pilgrims signed in the cabin of the Mayflower received its signatures, Nov. 11, 1620, while the Mayflower was anchored in Provincetown harbor. Hon. William T. Davis, chairman of the Old Colony Commission, presented to the commonwealth a granite monument with bronze tablets, which was formally accepted by Governor Wolcott's representative, Col. Henry A. Thomas, who in turn presented it to the town. One tablet is an artistic representation in bronze of the historic scene in the cabin of the Mayflower, and the other, and larger, tablet has engraved upon it in imperishable letters the text of the noble compact which Carver, Bradford, Winslow, Brewster and the others signed. The speeches made on this notable occasion revealed the fact that there still exist men with the same noble ideals that the Pilgrims had, and that they are imbued with the determination to pass on to their children that which their fathers bequeathed to them.

Whether our Christian young men and women could have laid such plans, met such difficulties and won such victories fifteen years ago as an international convention of Christian Endeavor of the day presents may be reasonably doubted. On the other hand, what a decade and a half of Christian Endeavor training has meant to the leaders of our young people in the society can be read in the success of the now lengthening series of annual gatherings. What daily prayer, weekly testimony and monthly consecration have effected in these young lives is beyond the words of President Clark or Secretary Baer to more than suggest. What care of details, what fidelity on the part of the hundreds of Endeavor workers in preparation and what persistence to the end must be pledged for such a group of conventions as the yearly meeting has now become can only be guessed by the on-lookers, who see and wonder but who can neither count the pains nor the power. Already next year's plans are well under way, and many who did not see the capital this year have planned to follow the hosts of Endeavor to the Golden Gate.

The author of *The Bonnie Brier Bush*, when he comes to this country in September, is sure of as widespread and as warm a welcome as has ever been accorded to a visitor from over the seas. Mr. J. B. Pond of New York, who manages his lectures, says that he is in greater demand than any foreigner who has ever come here, not even excepting Stanley. Already most of the fifty-five appointments for the lectures which he will give on this side the water have been made. We trust Dr. Watson

will not be tied so closely to the mandates of his manager that it will be exceedingly difficult to hear him preach and speak elsewhere than on the lecture platform. His course at Yale will naturally be open to the public, and we hope that elsewhere in the country one whom the common people would hear most gladly will be accessible to them. It is a pleasure to hear that Dr. Robertson Nicoll of the *British Weekly* also expects to visit America this autumn.

SUBSTITUTES FOR THE SALOON.

Thanks to the Massachusetts State Board of Statistics, the Board of Police Commissioners of the City of Boston, and the Committee of Fifty, of which Hon. Seth Low is president, Prof. F. G. Peabody of Harvard secretary and William E. Dodge, Esq., treasurer, the readers of the *July Forum* are presented with a notable article discussing one phase of the temperance problem. The article is very significant, both because of the facts which it declares and the temper and method with which they are analyzed.

Setting forth, not with the old theory that the man who enters a saloon of necessity does so because he is forced by the devil to do evil, or by his thirst to assuage it, but with the belief that the saloon flourishes primarily because it appeals to and satisfies the instincts of men who find no other place for being sociable with their fellowmen, Professor Peabody of Harvard, who writes the article, last year set about determining, with approximate accuracy, the exact dimensions of the traffic in liquor in the saloons of Boston and the proportions of the movement to counteract the malign influence of the saloon by providing substitutes for it. That movement had its origin in the conviction that the most important step in temperance reform to be taken at the present time and the future is that which provides satisfaction for the social instincts of the average man, without the accompanying risk of temptation to indulge in intoxicating liquor.

Professor Peabody found in 1895, making no account of the hotels, clubs holding licenses, or licensed groceries, but calculating only those places which are commonly called saloons, in number 603, that these received the daily patronage of 226,752 people. Since the population of the city at the time was about 496,920, it might seem that nearly fifty per cent. of the people of Boston patronized the saloons each day, were it not for the fact that Boston saloons are the basis of supply for citizens of many cities and towns roundabout which have no saloons, and the place of business of thousands of men resident in the country who resort to Boston saloons. Estimating that the average patron of the saloon spends at least ten cents every day, then in a year, excluding Sundays and holidays, when the saloons are closed, the large sum of \$6,802,500 passes from the pockets of the drinkers into the tills of the Boston saloon keepers. The amount is large enough to support more than 11,330 families for a year, permitting an annual expenditure by each family of \$600.

As for the substitutes for the saloon, excluding such admirable temperance agencies as the East Boston Athletic Association, the Charlesbank Gymnasium and the Wells Institute, which do much to satisfy the social instincts of many of the men of the city, and including only poolrooms,

coffee-rooms, lunchrooms, reading-rooms and clubs which have not liquor licenses, it was found that "notwithstanding the inadequacy of many of these resorts, their meager provision for sociability and comfort as compared with the splendor of the saloons and the disadvantages under which some of them are put by regarding sociability as secondary to moral or religious influence," they nevertheless had a daily patronage approximating 90,000. Excellent as this showing is, it might be bettered very speedily if, as Professor Peabody points out, there were an alliance of all the forces engaged in the work, the religious and the secular, Catholic and Protestant, and a careful division of fields of operation; for at present, as he only too truthfully declares, "The saloons, though competitors of each other, are united by the strongest ties and against hostile influences are massed as an army," while, on the other hand, the "substitutes for the saloon are little, scattered enterprises—often of the most conscientious and generous nature—but in most instances without even the slightest mutual alliance and in some instances without even the knowledge of each others' operations."

Professor Peabody does not hesitate to point out with candor that much of the failure of the substitute for the saloon as it is managed at present is due to the fact that those who support and manage it attempt to convert the club or saloon into a hunting ground for the church, whereas he contends, and we think justly, that "in a genuine poor man's club—as in a rich man's club—visible signs of religious intention must be eliminated. The fact is that in temperance, as in scientific charity, we are called upon to recognize the deeper and unostentatious place of religious influence in social reform. It inspires and directs philanthropic service, but it does not make philanthropy an institution of propaganda." Professor Peabody in this article does not refer to what has been so clearly demonstrated in England, viz., that a coffee house as a substitute for a saloon can be made a financial as well as a social success. Some day wide-awake American business men, bent on doing good to their fellowmen and at the same time earning a reasonable reward for money invested, will realize the duty and opportunity which they have so long neglected.

It is true that just now there is a waning of the old-time fervor of personal labor in winning individuals to temperance and a like abatement of activity on the part of some of those who a few years ago based much reliance upon constitutional amendments and statutory law to bring to pass the dethronement of King Alcohol, but it by no means follows that intemperance is more general than it was a generation or two ago, or that God fearing and man-loving people are less concerned with the problem than they were then. There is more light and less heat than there used to be. Dogmatism is not quite as rampant as it was. The solution of the matter does not seem as simple as of yore. Men are coming to realize that the question must be looked at from the historic and economic standpoints as well as the physiological and ethical, and as an illustration of the new method of treating and the new way of approaching this momentous and intricate problem Professor Peabody's article, the first fruit of the investigations of that re-

markable self-constituted committee of fifty experts, is admirable, prophetic of good, and well repays careful reading and thought.

A QUESTION OF ETHICS.

The *Evangelical Messenger* advises its readers that, since the dominant issues of this political campaign are "exclusively economic questions, appealing to the financial self-interests of the individual voter," therefore it does not become them as "pilgrims and strangers on the earth to become excited or forsake the prayer meeting for the caucus or the debate." If this were an ordinary campaign, if the issues were "exclusively economic," if the only appeal made to the voter were one affecting his pocketbook solely, then there might be some cause for the contention of the *Messenger*, but, as we pointed out last week, the issue is not economic, personal or sectional, but ethical and national.

In support of this affirmation we can cite no less an authority than Mr. Bryan, the Democratic candidate, who, in his speech at Champaign, Ill., last week, said: "Every great economic question is a great moral question. When we come to the settlement of a question like that of the present campaign morality is involved." Were it necessary to cite proof that men of all parties and factions in the great contest realize that the real issue is an ethical one it would not be difficult to marshal the evidence.

This being so, editors of religious journals, Christian clergymen, Jewish rabbis and lecturers to societies of ethical culture have duties in this campaign which cannot be evaded. Already there are indications that most editors, preachers and other public teachers are not to be found wanting. There are a few, however, who seem to think that their duty is done by describing the beautiful home life of the candidates.

THE GIFT OF CHRIST.

What Christ offers us is not the absence of trouble but the overcoming of fear. "In the world ye shall have tribulation" might be said to all men, but our Lord takes special care to say it to his disciples that they may profit by the forewarning, and he takes care to add, "Be not afraid!" To whom could this be said except to those who had a source of comfort like that which kept the apostles from despair? This is a strange and unattractive program to the world's thinking—trouble first, then cheerfulness—a cheerfulness not based on our own victory but on assurance in the victory of another. The world's method would push trouble altogether out of sight that it might begin with happiness, and it would make victory altogether dependent upon self.

Thus at two different points it wholly misunderstands the ways of God. It fails to see that trouble is a necessary discipline for every man, and that it would be idle prophecy and mistaken kindness which left it out of the account of life. The difference between the Christian and the unbeliever is not in what they have to suffer, but in the strength in which they hope to overcome. Nor can the world grasp that identity of work and destiny in which Christ takes his people to himself and suffers in their suffering and makes them sharers of his overcoming.

The first work of victory which makes all

other overcoming possible is won—won beyond need of repetition or possibility of question—but we, too, must be educated in the experience of struggle and made sharers in the joy of our own special victory. Otherwise how should we know the heights and depths of fellowship to which our Lord invites us? It is for this that we are left upon the earth. It is for this that we are tried with its griefs and perplexities and thrown in the way of the allurements of its sins. It is for this that each generation must take up the work of the fathers who are passing off the stage, and face the old problems in changed conditions, and add its contribution to the treasury of the world's art and knowledge, and pass off the stage in its own turn, feeling that its work is only half accomplished. It is this which makes us sorrow when we forget that we are set in changing circumstances that we may change. But in all experience of tribulation and disappointment it is the gift of Christ that there need be no agony of dread.

GEORGE P. SMITH.

It was well said at the funeral of George P. Smith last Wednesday, by Rev. Dr. C. B. Rice, that it was given to few laymen in the denomination to be known personally and through correspondence to so many Congregational ministers and laymen as was George P. Smith, who died at his home in Roxbury, July 13. Connected continuously with the C. S. S. and P. S. for the last fifty years, and since 1877 its agent, his name has been found on thousands of the publications of the society, and has been appended to its official correspondence times without number. Of a social disposition, he attached to himself those who had official business with the society in which he held so responsible a place, and individuals and groups sought his corner of the Congregational Book Store sure of a kindly greeting and a word or two that would cheer them on their way.

Mr. Smith, as his father and mother before him, was a native of Boston, educated in its schools and proud, as far as a man of unusual humility could be, of Boston citizenship. He has been identified with no less than five of our prominent churches, beginning with the old Pine Street organization, out of which grew Berkeley Temple, which he joined in July, 1842. Though at subsequent times a useful member of both Union and Mt. Vernon Churches, his activity and influence were most pronounced in the Phillips Church, South Boston, and the Immanuel Church, Roxbury. He found the former a congenial and stimulating church home for nearly twenty years, and in the latter his later years have been spent no less pleasantly and usefully. As a director of the American Congregational Association and a member of the Boston Congregational Club, he was brought into contact with wide and important interests of the denomination. He was one of those men to whom the title "deacon" seems to belong almost by divine appointment. Indeed his consecration to the office at the hands of the late Dr. Alden, his beloved pastor at South Boston, was a solemn devotion of himself to the service for life, and it followed as a matter of course that in later church relations he should become a member of the diaconate and fulfill his duties with the fidelity and thoroughness which characterized the man.

Mr. Smith's long connection with the

Publishing Society made him familiar with all its departments. As a business man he was exact, painstaking, thorough and consistent. His daily tasks were done under the inspiration of strong and pervading religious beliefs. He did not invariably soar aloft on the wings of the most buoyant faith, but he held tenaciously to the fundamental things of the gospel, and they, in turn, sustained and cheered him through all the vicissitudes and disciplinary experiences of the passing years.

No finer tribute can be paid to Mr. Smith than to say that those who knew him best and were most intimate with him as associates or subordinates in business feel that they have lost a loyal, constant and helpful friend. The draped desk, at which with little intermission he had labored until a week ago Monday, stands as a mute but eloquent witness of the genuine sorrow which is felt not only in the room where he was the central figure but throughout the entire Congregational House.

The denomination may well be grateful for such extended and faithful service from one who labored in its behalf with untiring diligence and with the devotion of a man whose whole life was given to God. Surely the fruit of such consecrated toil will last forever.

SPIRITUAL INDEPENDENCE AND ITS LIMITS.

Spiritual independence is as real as any other. It is difficult to conceive of absolute, unlimited independence and we certainly have no practical knowledge of such a thing. Yet with certain inevitable limitations each of us is expected to be independent. We stand or fall for ourselves. Others may set us examples, may influence and even advise us, but we make our own choices and decisions. Each of us must bear his own responsibility.

The individual conscience, therefore, is supreme in an important sense. God would rather have us make mistakes of judgment now and then and be educated by the experience than be weakened and stunted by blind imitation of others, no matter how much wiser or better than ourselves. It often is a solemn duty to insist upon one's right to be thus independent and to refuse to be argued into compliance with the opinions of our friends. It is not a sin but a virtue to insist, if our firmness be also kindly, upon the exercise of this right.

Yet the opinions of others may not always be disregarded wisely or safely. We often may gain from them helpful aid in reaching our own conclusions. The sturdiest Christian independence will be very tender of the consciences of the weaker brethren, and will yield as much as is consistently possible rather than shock or grieve them. It is not as if the general sentiment of Christian people were of no consequence, even if it be not as fully enlightened as it will be at some future time. It is entitled to the respect and deference of even those who already have reached a higher level of spiritual intelligence.

There is no independence of the divine commands for a Christian. Nor is there independence of the circumstances and conditions of life, which modify duty constantly. There is no entire independence of the belief and practice of his fellow-Christians. Yet, after all, he must choose his own course and follow it with a single purpose to do the will of God.

CURRENT HISTORY.

Domestic Politics.

Mr. Bryan has been speaking to his former neighbors in Illinois, and has been cordially welcomed home to Lincoln, Neb., by his fellow-citizens, irrespective of party. It cannot be said that his many short, off hand speeches have revealed unusual range or depth of thought. Early in August he and Mr. Sewall will be formally notified of their nominations at a great mass meeting to be held in Madison Square Garden, New York city, and from that time on Mr. Bryan will stump the country in his own behalf.

The Republican national executive committee has been named by its chairman, Mr. Hanna. New York and Chicago will be the headquarters. Some of the ablest speakers in the party are immediately to set forth West and South discussing the money question, and literature for the masses, in immense quantities, will soon be rolling off the presses. Mr. Hanna will have the advice of such old campaigners as Messrs. Quay of Pennsylvania and Manley of Maine, and at the same time have the enthusiastic support and energy of committeemen from the newer Western States. The fact that conventions of Republicans in States like South Dakota and Iowa have accepted the party platform without qualification indicates that the party as a whole is much more united than is its foe. The State Democracy faction of the Democratic party in New York State has bolted the Chicago platform and candidates. The Massachusetts Reform Club, whose members are all ardent tariff reformers or free traders, has voted to expend some of its funds in compassing the defeat of Bryan and Sewall, and its members are either committed to vote for Mr. McKinley or to a policy of masterly inactivity on election day. Secretaries Herbert and Olney of the Cabinet and Assistant Secretary of the Treasury Hamlin have joined the ranks of distinguished bolting Democrats, and scarcely a day passes without the defection of a Democratic newspaper or well-known political leader. *Public Opinion*, the eclectic, non-partisan weekly, reports that of fifty-eight leading Democratic journals which it has examined thirty-two repudiate the Chicago platform and twenty-four reject the candidates, and only fifteen declare for the candidates and the platform; while of the independent press, twenty-two out of thirty-seven newspapers reject the Democratic candidates and declare for Mr. McKinley.

Whether Democratic journals and voters who spurn the results at Chicago, but also dislike Mr. McKinley and his championship of protection, will have candidates, standing on a platform which they can indorse, to vote for is yet to be determined. The Illinois gold-standard Democrats have sent forth a call for all like-minded Democrats to join with them in perfecting State organizations and calling another Democratic convention. Much depends upon the action of the two conventions, the Populist and the Silver, to be held in St. Louis this week. The gathering of the Populists promises to be the largest political convention ever held in this country and also one of the stormiest, for it is by no means certain that it will simply meet, accept the Democratic candidates and then adjourn, as seemed probable a week ago. The Populists of the South, who have suffered much from Southern Democrats, and fought them for years, are not favoring a course of action which would

result in destroying the Populist machine in the South. Senator Teller of Colorado has endorsed Mr. Bryan and the other Western silver Republicans and Populists stand ready to, realizing that a union of all friends of free silver in support of Mr. Bryan is necessary to give him a chance of winning.

Not a Race Issue.

Mr. T. Thomas Fortune, as able and well-known an Afro-American journalist as we have, calls attention to a significant aspect of the political campaign, now opening, which deserves consideration, i. e., that the "issues growing out of slavery are no longer a question to vex men's souls." He affirms that all the supplementary legislation based upon the war amendments has been swept away by the Supreme Court, and therefore he advises his fellow Afro-American citizens to appreciate the significance of the fact as soon as possible and realize that their own future depends upon their own efforts and not the pledges of any party or the laws of Congress or interpretations of the Constitution by judges of the Supreme Court. Or, as he puts it, "the idea that the Federal Congress can legalize the Afro-American into a man capable of forcing respect for his political and other rights is a dead issue. The American people no longer enthuse over it. They have reached the conclusion that the man and brother must look out for himself under the constitution of the State under which he is a citizen, just as they do. It will be a hard lesson for him to learn, but, as he must learn it, the sooner he buckles down to the job the better for him." It is apparent that if this be so, and the Afro-Americans of the South accept it as the truth, then their votes hereafter will not be so exclusively the property of the Republican party, and they will prove important factors in the process of disintegration and realignment which the South is to witness during the next few months. Nor would it be surprising to find them casting in their lot with the faction of the Democracy which their old masters dominate, rather than obeying the commands of men like Mr. Tillman, who is a typical product of the long oppressed and much despised "poor white trash."

The United States and the Porte.

From time to time we have deemed it necessary to express our dissatisfaction with the attitude of our officials toward American citizens engaged in missionary work in Turkey, and we have not hesitated to call for a new national representative in Constantinople and more resolution and dispatch at the State Department in Washington, hence we are not at all disposed to grieve because the Christian Endeavorers assembled in Washington were summoned to consider the question of the responsibility and duty of the United States toward suffering Armenia, and persecuted and pillaged American missionaries and missions in Turkey. But it would have been better if Rev. B. Fay Mills, the evangelist, who was one of three speakers put forth to discuss this question, could have shown more discretion and discrimination and refrained from impugning motives and playing on the passions of the susceptible auditors gathered to hear him. We do not believe that either President Cleveland, Secretary Olney or Minister Terrell are "unpatriotic, uncivil, un-American, un-Christian, selfish, weak, wicked, barbaric and criminal," nor do those who applauded Mr. Mills now that they have had time to realize just what his

wrath led him to say. Mr. Mills in expressing such views does not voice the opinions of the officials of the missionary society which is most concerned, nor does he reflect the opinion of the committee of laymen who visited the President and Secretary Olney recently. Such vituperation postpones, rather than hastens, such action as Mr. Mills longs for, and brings into disrepute the one who utters it and those who applaud.

The situation in Turkey grows more complex and massacres in Armenia have been renewed. The danger along the Macedonian border is such that the Turkish reserves have been called out. In Crete the Turkish troops, disregarding the recent armistice, have taken to pillaging and ravishing, while the Christian deputies to the Cretan Assembly have withdrawn from it to await the answer of the Porte to their demands before calling on their compatriots to resort to arms. The government of Greece recognizes that it cannot much longer restrain its citizens from going to aid their Christian brethren in Crete; and the Powers begin to realize that, unless they speedily intervene, a sanguinary contest full of danger to the maintenance of the peace of Europe will begin. The temper of the people of Great Britain is such that they will not tolerate a ministry that will permit a repetition in Crete of the horrors of Armenia.

William Eustis Russell.

Massachusetts, ever prolific in great and good men and rich as she is, cannot but feel bereft and impoverished when within so brief a cycle such men as Governor Greenhalge and ex-Gov. William E. Russell pass away in their prime and at a time when State and nation so sorely need men of their courage, ability and breadth of vision. The sudden death of ex-Gov. William E. Russell, last week, while sleeping in a far-distant Canadian fishing camp, has shocked and saddened the thousands who had honored him with their suffrages and their personal respect and trust, and it has been deplored by statesmen throughout the country, who realized that the young publicist had behind him a matchless political record and in him greatest capacities for service to his party and his country. The son of Charles Theodore Russell—the eminent lawyer—born in Cambridge, Jan. 6, 1857, educated in the public schools of his native city, at Harvard and the Boston University Law School, he began his public career in 1881 as a city father of Cambridge. From 1885 to 1888 he served acceptably as mayor of Cambridge. Defeated in 1888 and '89 as the Democratic candidate for governor of Massachusetts, in 1890, '91 and '92 he won, scoring one of the most remarkable personal victories ever known in American politics and attracting the attention of the nation. Since 1893 he has devoted his time assiduously to the practice of his profession and to writing contributions for the leading monthly reviews on aspects of our national political life. His last public utterance was a noble plea at the Chicago Democratic national convention for the perpetuity of party and national ideals and standards which he felt that the majority of that convention were about to ignore. He returned to his home not only weary in body and mind, but chagrined, mortified, heart-broken, and there will always be those who will believe that had the Chicago convention done other than it did the life of as high-minded and able a leader as the Demo-

cratic party ever had would have been prolonged to a normal limit. As we write this his body lies in state in the Cambridge City Hall. His funeral, held in the church which his father loved and which he attended, the Shepard Memorial, was exceedingly impressive and a striking tribute to the high estimate placed by men of affairs upon the life and example of the dead. President Cleveland and Chief-Justice Fuller of the Supreme Court represented the nation, and the commonwealth of Massachusetts sent its highest officials and a guard of the State militia.

Anglo-American Arbitration Tribunal.

Lord Salisbury, in a carefully guarded but conciliatory speech, last week, laid before the British peers some of the correspondence between Great Britain and the United States respecting the creation and maintenance of a permanent tribunal for the arbitration of questions that hitherto have been and now are subject to diplomacy's persuasive art or the sterner arbitrament of war. Concurrently the same correspondence was made public by our Department of State, and today the text of the lengthy communications between Lord Salisbury and Mr. Olney are subject to the calm, searching scrutiny of the editors and electors of both great nations. The correspondence made public terminated June 23, but it is understood that since that date the protagonists have come much closer together in agreement on details, hence it may be possible to be even more optimistic than would be warranted by a reading of the documents published last week. But a reading of those makes it clear that a great step forward has been taken. The temper of the communications is vastly different from those which passed between the two men late in 1895. Lord Salisbury practically concedes our right to hold and enforce the Monroe Doctrine. Both statesmen agree in supporting the ethical principle which underlies the demand for putting an end to the possibility of a war between Great Britain and the United States, and Mr. Olney has gone much farther than Lord Salisbury in conceding the authority of such a tribunal to settle even questions involving national honor, although he would first let Congress and Parliament determine whether any given issue does involve national honor. From the first he has resolutely insisted that the boundary dispute between Venezuela and Great Britain, which the United States has to a degree made its own, must come within the purview of the new tribunal. Lord Salisbury's hint that Great Britain will accept the verdict of our Venezuela Commission whether adverse or favorable, and the fact that he places more emphasis on securing justice for British settlers than on possessing disputed territory, all point to an amicable settlement of this phase of the question. If by autumn Lord Salisbury and Mr. Olney can report to their governments the draft of a treaty, however imperfect or in need of subsequent revision, that will bind the two leading nations of the world to keep the peace forever, they will cover themselves and their administrations with glory, and hasten the coming of the kingdom of God.

NOTES.

Costa Rica has decided to adopt the gold standard.

The recent Belgian elections strengthened the clerical majority in the national legislature.

Queen Victoria is to arbitrate a boundary

dispute between Chile and the Argentine Republic.

Li Hung Chang is to be the guest of Great Britain, and later of the United States, as he journeys westward and homeward.

President Faure of France went to the races last week and became the target at which a crank or an enthusiast pointed and fired a revolver.

The decision of Mr. Thomas B. Reed of Maine to re-enter Congress means that he will lead the Republican forces in the next session of Congress and serve his country as well.

The new Canadian premier, Wilfrid Laurier, has named men of much experience in federal and provincial affairs as members of his cabinet, and confounded his enemies by his success in surrounding himself with strong men and at the same time avoiding personal, racial and sectional jealousies.

Important amendments to the Irish Land Bill, introduced at the instigation of Ulster landlords, have been subjected to such adverse criticism by men within the ministry's ranks that the bill as a whole, like the Education Bill, will be withdrawn for this session, and thereby add another failure to the sad record of the ministry which went into power with an "unprecedented majority."

Curtius, the German Hellenist and classical scholar; Novello, the English musician and publisher of music; Luther Whiting Mason, the American musician and instructor; William E. Russell, the Massachusetts statesman; Arthur Cleveland Coxe, the eminent Protestant Episcopal hymn writer, bishop and controversialist; and W. Hamilton Gibson, the American artist and interpreter of nature, are among the notable dead of the week.

If it be true that the government of Zanzibar, yielding to the pressure of public and official opinion in Great Britain, has decided to abolish, at an early day, the legal status of slavery in Zanzibar, then a blot on the escutcheon of Great Britain is about to be removed. The commissioner of the British and Foreign Anti-Slavery Society reported last year that nearly 250,000 slaves were then held in Zanzibar and Pemba, and that the places of those who died were constantly being taken by those captured or purchased on the African continent.

Fortunately the sensational news item from Kansas sent forth, last week, asserting that, as a result of a decision just made by the Court of Appeals of that State, 35,000 decrees of divorce granted in the State during the past quarter of a century would be made of no effect, proves to be without basis of fact. The decision in question seems now to be one affecting only the case in question, and though a certain law is declared unconstitutional the very fact that its unconstitutionality is based on a technical imperfection would, if for no other reason, make it impossible that courts and people should let it cause any such uprooting and overturning of marital and property interests as was hinted at in the news dispatch first sent forth.

IN BRIEF.

Three of London's leading Congregational pastors were once Wesleyans—Rev. Messrs. Dawson, Harwood and Westrope. It is not in this country alone that our polity exercises a magnetic influence upon men of the Methodist persuasion.

The mingling of hope and fear with which the earnest Christians in the country and seaside resorts view the annual irruption of city people was expressed concisely in this petition of one of the natives, "O Lord bless the summer boarders and may they be blessings and not curses to us."

Mr. Gladstone keeps sweet under the criticism of his former and present admirers who

object to his recent letter to the pope. He has a "strong belief that when the terms of his letter are sufficiently considered it will be seen that it condemns no one, disparages no one, but proceeds upon the principle that the more we are enabled conscientiously to acknowledge the possession of truths by our fellow-Christians the better it will be for the cause of our common Christianity."

There are not wanting those at this time of year who complain that "it is too hot to go to church!" Most unprejudiced minds will agree that there are few cooler places than the spacious interiors of most houses of worship, with their long rows of open windows and softly shaded lights. If, in addition to this, the listener has chosen for his "Sunday-go-to-meetin' clothes" something as thin, light and roomy as he wears on the other six days of the week, which surely ought to be possible in this free country and enlightened age, it seems to us there is little ground for complaint.

Now that Mr. Smith has passed away, there remain in the Congregational House only ten who came here as members of the circle of actual official workers, other than directors, when the denomination took possession of the house in 1873. These ten are: Mr. Chapin, Mr. Lovett and Miss Marden with the American Board; Miss Child with the Woman's Board; Mr. Waldron with the City Missionary Society; Miss Stone in the library; Mr. Todd and Mr. Snell in the printing office; Mr. Greene and Mr. Hames with *The Congregationalist*. While there are several now in office who were directors of different societies at that time, the association which owns the house now retains upon its board but one member, viz., Dr. Quint.

We respectfully commend to the editor of the *Toronto World*, who says "Great Britain need no longer lose any sleep over the threats of Americans; they carry within themselves the germs of self destruction; the republic is honeycombed with pestilential microbes; within twenty years we may see the octopus split into two or even three republics, etc.," the observation of Mr. John Stuart Mill that the American people have frequently seemed to be about to dash over the precipice, but always halted this side the edge of the cliff. Of course it would be folly to claim immortality for the United States because it is a republic and not a constitutional monarchy, but the republic is far from moribund or sick unto death.

Brigadier Brewer and his wife, who have been in charge of the Salvation Army in New England during the last seven years, have been ordered to the Northwest with headquarters at Chicago. Their friends last week gave them a reception in Lorimer Hall, Tremont Temple. We desire to recognize the tact, pertinacity and sense which Brigadier Brewer has shown while in charge of the army in New England. The number of corps has increased from seventeen to thirty-three, the number of officers from seventeen to 150 and there are now over 2,000 privates enlisted. Seven years ago the army in New England was burdened with debt and the annual income was only \$2,000. Now there is a cash balance in the treasury, and the annual income is \$33,000. This record testifies to Brigadier Brewer's executive ability and character.

So thoroughly has Rev. W. W. Jubb of Fall River, since coming to this country from England five years ago, identified himself with the denomination that there are many among us who will hope that his resignation of the pastorate of the Central Church in that city, at the end of the term of service marked out in advance, will not be the occasion of his withdrawal from this country. American Congregationalism needs every now and then an injection of ruddy English blood, and few

men embody in their personalities more of the sturdy independence and forceful energy which we associate with our brethren on the other side of the sea than does Mr. Jubb. His exceptional ability as a preacher has made him welcome in our leading pulpits. He sails this week to fulfill preaching engagements in London and elsewhere and expects to return to this country in the autumn.

Secretary Ryder of the A. M. A. does well to tilt his lance against Editor Godkin of the *New York Evening Post* and all others who are indulging in sneers and contempt for the honesty and intelligence of citizens of the United States who happen to reside South and West. He says:

It is not the truest patriotism that prompts such articles. We need to promote unity and not discord and dissension. The discussion of these great national questions ought to be lifted above bitterness and sectional strife as much as possible. The West is just as loyal as the East, and the country has one common interest and not a multitude of petty interests to be promoted by the narrow sectionalism of the East or the West.

Dr. Ryder's recent trip through the South enables him to report that the movement for free silver there is "both encouraging and discouraging. It is encouraging in that it promises to break up the solid South, made solid heretofore along race lines and prejudices. It introduces a new element and makes important to the dominant white race of the South the protection of the ballot to all voters."

STAFF CORRESPONDENCE.

FROM NEW YORK.

Two Kinds of Summer Vacation.

No room is left for doubt that the summer vacation season is here in both cities. The fashionable riders are no longer seen in Central or Prospect Park. They leave the roads all the clearer for the sensible people who ride in the park wagons for twenty-five cents, and for bicyclers, who get lots of chances to do a little "scorching" on their own account. In the absence of the butterflies the busy bees are all the busier at their summer ministries to the poor and sick. The fresh air workers are livelier than ever, the *Tribune* band having already collected over \$12,000 this season and is sending out parties of from 100 to 300 every few days. The *Christian Herald* people are not far behind, their throngs of young candidates for a week or two of fresh air and green grass fill the Bible House corridors with boy and girl music on each excursion day as it comes. The St. John's Guild's floating hospital has resumed its daily trips about the harbor and rivers full freighted with sick babies and their mothers, with a physician and skilled nurses on every boat to see that the most is made of the opportunity for recruiting the little ones. There is no doubt that many lives are yearly saved by the process. Many other less prominent newspaper, church, guild, settlement, club and personal excursion enterprises are giving to thousands of poor children and weary mothers a precious yearly outing.

Meanwhile, ever faithful bands of the Lord's servants, rich and poor, with their yearly increasing quota of emulators, are climbing to the top floors of tenement houses bearing food, medicines, delicacies, and speaking words of comfort to the sick and lonely who cannot get away into God's open air. The outside world knows little of their Christlike beneficence, but their Lord sees and will remember it.

A new and admirable feature of the Seaside Homes movement of the association

for improving the condition of the poor is the blending with the children's pleasure and rest practical instruction in housekeeping work. An expert in food economy gives the theoretic teaching, and the young girls are taken to the butchers and grocers and taught how to buy most profitably. Then in the kitchen they are shown how to make the best use of their material.

Another (the third) American pilgrimage from this city to Rome and the "shrine of Our Lady" in Lourdes, France, sailed recently on the Westernland for Antwerp. It was the second section of a party the first section of which sailed in June. This second party before sailing attended mass in the French Catholic church in Twenty-third Street and obtained priestly blessing for American silk flags, one of which is to be given to the pope and the other to the Lourdes chapel. Most of the pilgrims were from this vicinity, but Canada, North Dakota, Maryland, Missouri, Iowa, Louisiana, Illinois, Texas, and other States were represented.

A Terror Still to Evildoers.

Anthony Comstock is still making himself "a second conscience" to all sorts of lawbreakers hereabouts. His latest onset was upon a nest of gambling houses in Long Island City, the bailiwick of Mayor Pat Gleason, who is the reputed owner of one of the gambling resorts, from which the assaulting party, after battering in the doors and searching the rooms and the roof, brought away several thousand dollars' worth of implements of the trade. Another of the haunts was kept by an alderman who was arrested with seven of his victims. Mr. Comstock in this raid had the legal and moral aid of Governor Morton, and, acting independently of Gleason's police, was able to "get there" ahead of the notice of his coming which has so often frustrated his attempts. But the worst remains to be told—his resort to a trick for which, as often heretofore, he will be berated by a certain class of official and newspaper moralists. Having some distance to go with his party, Mr. Comstock hired carriages, and one of the holes being near a cemetery, instead of raising a banner inscribed, "I am Comstock coming to raid Alderman Kane's hole," the wily deceiver had the carriages slowly and solemnly driven, as if in funeral procession, until they reached their goal and with heavy hammers gained entrance. Bad man! It now remains to be seen whether the criminals will be released on the ground that they were "the victims of duplicity."

Personals.

The Shelter Island clerical contingent has gathered in their summer homes, and "Divinity Hill" puts on anew its dignity in the presence of such men as Drs. Storrs, Coe, Behrends and the rest—not omitting the famous Angora cat of the Behrends household, one of the most beautiful and learned of her tribe, proficient in several feline languages and, from much frequenting of the doctor's study, better versed in philosophy than are many bipeds of far more pretentious claims. Particularly watchful of all approaches to the quiet home, her free use of the Sanscrit on the approach of a tramp, and her scornful attitude and scathing remarks on the appearance of a passing bicyclist whose costume fails to satisfy her views of propriety are worth going far to hear and see.

Dr. Meredith spends most of July and August at his summer home on Long Is-

land, and his pulpit will be supplied by Dr. S. E. Herrick of Boston. Dr. M. M. G. Dana is preaching to the united congregations of the Church of the Pilgrims, the Reformed Church on the Heights and the First and Second Presbyterian. Later he is to minister to the South Church people, Dr. A. J. Lyman's.

Dr. McElveen's people of the New England Church introduced a new feature at a reception tendered him by his parishioners and friends. Each of the participants was desired to wear his or her visiting card conspicuously attached to the dress that the new pastor and wife might the more readily come to associate the name with the face of the wearer.

On the Sabbath before leaving for his vacation Dr. Virgin had the privilege of welcoming to Pilgrim Church eleven new members, making forty-six received since Jan. 1, and carrying up the membership to more than 700. At the preceding communion two more Chinamen from his Sunday school were received into the church on confession and baptism.

HUNTINGTON.

FROM THE INTERIOR.

In the death of Isaac N. Camp, Esq., of the firm Estey & Camp, organs and pianos, the city of Chicago, the State and church are alike bereft. A Vermonter by birth, a graduate of the University of Vermont, a prominent member of the Union Park Church, of the Congregational Club of Chicago, of the Union League, one of the commissioners of the World's Fair, intensely interested in all that concerned the welfare of the city, the country and the kingdom of God, successful in business, a generous giver to all good objects, a kind and loving husband, a father who watched the course of his children with the deepest anxiety and rejoiced in their prosperity, wise in counsel, a sympathetic friend, it is hard to think of a man who will be more missed in business and church circles than Mr. Camp. He was about sixty-five years of age and died suddenly, of neuralgia of the stomach, at his summer residence at Williamsburg, Geneva Lake, Sunday, July 12. He leaves a wife, who has long been an invalid, and three children, one daughter, Mrs. Farr, and two sons. He has been a tower of strength in Union Park Church and one of Dr. Noble's most intelligent and loyal supporters. For seven years he was principal of the Burlington, Vt., high school. Mr. Camp has been a very efficient member of our Sunday school committee for the West. To his family we extend our sincerest sympathy in the sorrow which has thus unexpectedly come upon them.

School of Charities.

Among the various summer schools few will be more useful in the vicinity than the School for Charities, which is carried on under the direction of Dr. Philip W. Ayres of the Chicago Bureau of Charities. Associated with him are teachers of eminence and experience both from the East and the West. The plan is to assign the pupil a section of the city, or some form of distress or need, and require him to study it independently of any theories on the subject. The number of persons already engaged in this study indicates the interest there is in it and a determination to discover, if possible, some practical solution for the problems of poverty. Dr. Ayres is well fitted

to be at the head of the school. The enthusiasm which he himself has in the study of the problems of charity naturally is imparted to those who come in contact with him day by day.

Hold Ups and Bandits.

A few days ago the *Tribune* published a list of eighteen stores and private individuals robbed within two months. Since that time the list has been increased by three or four, one of the last persons to be robbed being the agent at one of the stations on the Metropolitan Elevated Railway. It begins to look as if the police were inefficient, to say the least, and as if there were need of applying the Civil Service test to this department with even more strictness than has as yet been advocated. It is not without significance that a policeman is now on trial for being discovered asleep in bed and partially, if not wholly, drunk when he ought to have been on his beat. It is good news, which we trust will be confirmed, that the police have at last caught the men who have raided so many of our stores and robbed so many individuals. Reports have been that two persons were engaged in this work, a long man and a short one. The short man has made a clean breast of it, confesses his own guilt and implicates his companion. If they prove to be the culprits, the severest possible penalty will be inflicted on them.

The Drainage Canal.

This great work is approaching completion. A recent visit only serves to deepen a sense of its importance to the city of Chicago and possibly to the commerce of the Northwest. Only about fifteen per cent. of the work is uncompleted. Those who wish to see the machinery used in excavating and in removing solid rock ought to lose no time in doing so. The finished sections of the canal have too much water in them to admit of visits. It is still possible to see the evidence of glacier movement and to study the relation of glaciers, which met at what is now known as the junction of the Des Plaines and Sag valleys. The rock which excavation has laid bare is covered with striæ, which seem to show conclusively the direction of these glaciers and to prove that these valleys were formed by them. Professor Ford, principal of the Calhoun School, an enthusiast in the study of geology, has collected a vast amount of evidence to establish the theory named above. He has also saved a good many specimens which geological museums ought not to be slow in examining. It is thought that in a year from this time the canal will be ready for use. There may be some delay in making the proper connection between this immense channel—twenty-eight miles in length, one hundred and sixty feet in width, planned to have a depth of water varying from twenty-two to twenty-six feet—and the present sewage system of the city. But it looks as if the connection could easily be made and just as soon as money can be obtained to meet the cost of making it. That, we hope, will solve our question of drainage for all time. With a current of fresh water running through the canal from the lake, persons living on its banks ought not to be annoyed by the use to which it is to be put. The cost has been estimated at about \$28,000,000. This does not include the cost of changes which the city must make before it will be available—probably five or six millions more.

FRANKLIN.

Some of the Causes of the Present Unrest.

By Rev. W. G. Puddefoot.

One of the causes of the present dullness of trade is a lack of confidence. This has caused every one to be more careful in expenditures. An average of fifty cents a week saved by cautious people means many millions of dollars a week drawn from trade. The man who was going to shingle his house now patches it, he who would paint under ordinary circumstances lets it go another year, men wear their clothes longer and the boots are repaired that were formerly given to the tramp. Carry out this economy in all departments of life and we have a difference in the business of seventy millions of people that amounts to hundreds of millions of dollars, so that the result of hard times makes times harder.

We are living in a most anomalous condition. Israel cried out for lack of corn and goes to Egypt, but here is a people crying out because of fullness of bread. What would Malthus say if he were alive? Here we have a nation getting rich at the rate of seven million dollars a day, shipping on an average eight hundred million dollars worth of products a year and having over a million bushels of wheat on hand of last year's crop that it cannot consume, and making a cry of hard times before the whole world! Good old times are myths. Our newspapers allude to them for political effect, but read the file of papers for years back you will find the same cry, the same unrest, the same epidemic of crime, suicide, etc. In fact, certain things have become so stereotyped that the type might be kept standing. I do not deny that times are hard but I have seen them much worse and I know that long before my time they were as much worse as one could imagine. Before the advent of steam whole communities literally starved when others had more than they could use but had no means for saving what they had and no way of distribution. The railway, the steamship and the telegraph have stopped those troubles but, alas, they have brought a new train of ills.

In fact, it is the constant and rapid change of economic conditions that has brought the present crisis upon us. The farmer especially cries out today at the low prices he gets for his produce. The consumer cries because of the high price. Both producer and consumer are amazed, for never was there a greater contrast between the first cost and the last price—the low price of wheat and the high price of bread. In other lands the bread is weighed, and if not up to the four pounds a piece is cut off from another loaf until it is made good. But the loaf handed out for ten cents today is no larger than when wheat was two dollars a bushel. The farmer sighs as he sees his fat steers driven off for a few cents a pound; the consumer wonders when the butcher asks him twenty-five cents a pound, knowing that the cost of carriage has been reduced to a minimum. The consumer is still more surprised if he goes to England and finds prime beef from Kansas cattle from five to ten cents less per pound than he can buy it in Boston, and flour made in Minneapolis cheaper in Liverpool than New York.

Now, in order to understand the present conditions, let us review a few of the causes that produced them. Take the farmer at

the beginning of the century; his tools are plows, hoes, rakes, sickles and flails. The whole season is full from spring plowing to the winter threshing. Now mark the changes: first, the sickle gives way to the cradle; the cradle has hardly become common when a mowing and reaping machine appears; then the combined machine; then a machine that binds. But a great strife is gendered between the makers of twine and wire; this leads to the invention of a machine which makes its own bands out of the straw that it is cutting. The old plow gives way to a sulky plow. The gang plow supercedes it. The threshing machine finishes in a few hours what once took the winter.

In the manufacturing world machines have been made one of which will do the work of 1,000 men! Evidently, 999 men must go elsewhere. A ton of merchandise is carried a mile for less than a cent. Triple compound engines are made for the great steamships, so that the adding of half a page of this paper to the furnace fire will carry a ton of goods a mile on the ocean. From the plowman, therefore, up to the thresher on the farm, and from the carrier in his cumbrous wagon to the transatlantic steamer, revolutions have been made that have completely upset all previous conditions. In short, we have today in the steam power, which includes all others up to date, a producer prolific enough to supply two worlds. The supply is too great for the demand. I do not say that the supply is too great for the need. If some great mind could show how the millions of needy in the world could get in an honest way some of the great surplus it would hasten the millennium.

One thing, however, is sure. The way is not that advocated today by so many in the West and South. The cry for free silver is with millions an honest delusion. Drowning men catch at straws but no man was ever saved from drowning in that way, and the thousands who are sinking today will only go deeper into poverty should they obtain their desires. There cannot be free silver any more than free gold. There is only one really free thing on earth and that is air, and even that is sometimes adulterated.

In my travels in the South and West nothing has surprised me so much as the abundance of silver, and where they cry the loudest for free silver is where you are given the most silver in exchange for your bill. So intense is the desire for unlimited coinage of silver that strangers would open a conversation with me upon the subject in the most direct, and often rude, way. "Have you read *Coin's Financial School*?" would be thrown at me almost savagely. I bought the book and was more surprised than ever how such superficial arguments could bewitch an otherwise wide-awake people—how people could be made to believe that in a room in England two or three men could buy up the United States Senate.

Our newspapers, with few exceptions, of both parties are responsible for such a condition of mind. This state of confusion was not confined to the poor farmer and laborer, but ministers above all others seemed to be as deluded as any. I asked

one prominent minister how was it possible for a Christian man to countenance such a fraud. He replied, to my astonishment, "Do you think free silver would hurt you Eastern people any more than your gold is hurting us?" I said, "Why don't you go back to cowrie shells?" After talking with all sorts and conditions of men both in the East and the West I am sure of one thing—that there is a profound ignorance on the silver question on the part of millions of misguided men and a depth of depravity and wicked avariciousness on the part of some who know better that is hard to match in all history. It seems to me little short of a crime for the Secretary of the Treasury to begin coining silver at the rate of \$3,000,000 a month when there are hundreds of millions already in the mints that cannot be got into circulation. The tampering with principles for the sake of partisanship is a curse that must be shaken off. The conditions of the West and South, and to some extent the East, are the natural and inevitable outcome of placing policy above principle. Had the church been as active in sending the gospel to the West as she has been in placing investments of an earthly nature there, we should not be so troubled today on questions which are matters of honesty.

Men ought surely to know that to make it possible for men who own silver to go to the United States mint with less than ten dollars worth of silver and bring away over eighteen dollars in coin is to make it possible for the silver owner to rob the Government of over eight dollars, which is nothing less than robbing the people, and how these people who do not own any silver can believe that they can become richer by being thus robbed is a worse enigma to solve than any the Sphinx ever gave. The lower the condition of a race the poorer their money, so we advance from savagery, with its cowrie shell currency, all the way up through iron and bronze to gold.

I deeply sympathize with the poor farmers of our great prairies. Thousands of them reached their land with hardly enough to pay the freight on their household goods. In some cases they had to leave part of their furniture to pay for the carriage. Thousands are living today on flour, milk and a few eggs. Their wants are many and could they be satisfied would make every industry start afresh, but should they have their way that which they now suffer would be intensified beyond precedent in this country. On the other hand, should honest money become victorious untold millions lie over the water ready to be invested in this new world. That would do more for our prosperity than any other one thing. Let confidence be restored and the silver and the gold shall be ours, but, better than all, we shall have a clear conscience.

Superintendent Aldridge of New York State's Department of Public Works has issued orders forbidding the custodians of the gatehouses, which guard the exits of the lakes that feed the canals, to keep or sell ale, beer or alcoholic liquors of any kind, nor will he longer permit the gatehouses to be lounging places for sportsmen, poachers and State employes.

Pilgrimage Letters.

Dr. John Brown and the Home of Bunyan. At the Priory, Reigate, with Lady Henry Somerset.

A fairer June morning never dawned than the one when "the Pilgrim Fathers," as our party is now popularly called, turned their faces toward the shrine of Bunyan in the town of Bedford. We were met at the station by Mr. Greatheart in the person of Dr. John Brown, author of the delightful new Life of the tinker preacher, and a few other friends, who accompanied us first to the little village of Elstow, where Bunyan was born in 1628. Those who remembered the illustrated sketch of the immortal dreamer in *The Congregationalist* of April 30 recognized the quaint little cottage whither he took his young bride, "not having so much household stuff as a dish or a spoon betwixt them both," and where he carried on his trade. Not far beyond is the village green, probably the scene of Vanity Fair, and on this stands the curious old structure known as the Moot Hall. The whole estate was once a royal manor and this hall the court house where tenants under the crown came to pay their fines. The upper part is now used as a chapel and schoolhouse, where services are maintained by the Bunyan Meeting of Bedford, of which Dr. Brown has been pastor for thirty-two years.

As we climbed the worn steps of the steep, narrow stairway and entered the ancient hall where Bunyan's voice had sounded two and a half centuries ago, a beautiful scene presented itself. The ladies of the parish had tastefully festooned the heavy oaken beams and rafters with delicate green vines and wild-flowers and loaded tables with heaping baskets of great luscious strawberries and other food, to which we did ample justice though it was less than three hours since breakfast. Happening to discover that it was the birthday of our genial host, three rousing cheers were given in his honor and after the meal he held us spellbound with a charming address on the romance and history of the neighborhood. He related an amusing anecdote of a person who once mistook him for the author of *Pilgrim's Progress* and asked if he had written any books since that!

A visit to the parish church followed. The fine Norman arches still remain of the original edifice, which is surrounded by picturesque, ivy-covered ruins of the old monastic buildings. The house of the abbey must have been new when Bunyan was a boy and altogether the most imposing he had ever beheld. He would see it plainly as he came across the fields to church, and undoubtedly this suggested the idea of his *House Beautiful*, which is described in the *Progress* as a little apart from the wayside. As we traversed this very pathway, the June sunlight flecking the meadows wherein sheep were quietly grazing, and listened to the inspiring words of our Greatheart, we seemed to be on the *Delectable Mountains* and could almost see

Over the river and in at the gate,
Where for weary pilgrims the angels wait.

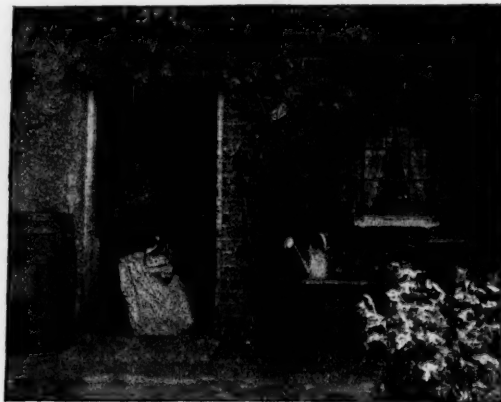
Returning to Bedford another ovation awaited us in the lecture hall of Bunyan

Meeting, where a bountiful repast was served and accompanied by the usual speech-making. The massive bronze doors of this edifice are quite as beautiful as those on the Baptistery at Florence, which Michael Angelo declared worthy to be the gates of Paradise. These consist of ten panels, illustrating scenes from the *Progress*, and were a gift from the Duke of Bedford at a cost of over \$8,000. One panel represents Slothful and his companions resting on the ground in attitudes of indescribable laziness.



BUNYAN MEETING, BEDFORD.

Here, too, we saw many interesting relics, among them Bunyan's will and an old oaken door belonging originally to the county gaol in which he was imprisoned. Bedford is also famous for being the residence of the great philanthropist, John Howard, a statue of whom stands in one of the squares. It is a curious circumstance that of the twelve ministers who have served this church, which was founded in 1650, during the Commonwealth, seven have borne the cognomen of John. Howard's name is further immortalized by being attached to the church of which Rev. John Thompson is pastor, and the good people of this parish, not to be outdone by Dr. Brown, entertained us at



BUNYAN'S COTTAGE, BEDFORD.

afternoon tea in their pretty chapel, specially carpeted and furnished and charmingly decorated with flowers, and between whiles we passed an hour as the guests of the two Mrs. Rose in their lovely gardens. How the English do revel in flowers and how little the ordinary tourist knows of the beautiful home life that goes on behind the high brick walls. Among our pleasantest memories are the tea drinkings and social converse within those green bowers filled with the fragrance of roses. As Dr. Brown

aptly remarked: "Such visits are the best of treaties, stronger than armaments, and perpetual sureties of peace between the two great English-speaking nations."

One of several unexpected pleasures on this enriching trip was an invitation to breakfast with Lady Henry Somerset at Reigate Priory. Plans for sight-seeing in London were gladly abandoned for this rare privilege, and an hour's ride from the city brought us to the historic spot. We were cordially welcomed by her ladyship, our own distinguished countrywoman, Miss Willard, and her secretary, Miss Gordon, in the grand entrance hall. After being escorted by them through several rooms on the ground floor, an elegant breakfast was served in the wainscoted dining-room, which opens by French windows on to the lawn, where stands the chapel in which Lady Henry conducts daily service for the household. The inscription over the doorway is copied from one on the Taj Mahal and reads: "This world is a bridge, pass thee over it but build not on it. This world is one hour, give its minutes to thy prayers for the rest is unseen." Three tables were required for our party, a large round one in the center magnificently decorated with La France roses, and two small ones at one side. After breakfast our gracious hostess again conducted us through the rest of the house and over the extensive grounds. The Priory is a perfect treasure house of rare old portraits, wood carvings, armor, statuary, plate, and all that goes with an inheritance of noble birth and great wealth.

The history of the place dates back to the days of Magna Charta, and it is believed that the prior and monks who helped the illiterate barons prepare that immortal document carried on the work in caves still to be seen near by. An ancient tithing barn, between four and five hundred years old, is preserved as an interesting relic, for here a tenth of the produce was brought by the farmers of the surrounding community to the monks as their portion. The place is also full of literary interest. Usher's famous *Chronology* was written at the Priory, where he died. He was afterward buried in Westminster Abbey. Not far off are the homes of George Meredith, the novelist, and Grant Allen, the brilliant essayist. Lady Henry inherits Reigate from her distinguished ancestor, Lord Somers, a marble bust of whom, in his official robes, stands at the great entrance to the House of Commons. He was the noblest and most influential patron of letters in his day.

But the place of all others which impressed us most, as Christian pilgrims, was when we stood with reverent feet beneath the tree where Lady Henry went through that deep spiritual experience which led to her separation from the world of fashion and her entrance upon the higher life of self-sacrificing service. The Voice which then whispered, "This is the way, walk ye in it," is still leading her up the heights of even larger usefulness in connection with her latest scheme, the Industrial Farm Home in Duxhurst. An estate of 180 acres

has been secured near Reigate by the British W. C. T. U., where habitual women inebriates can be treated. There are six settlements in all and to each is attached a small hospital, a chapel, a children's home, separate office buildings and a laundry. The women are expected to carry on the various industries which have been organized, such as the care of poultry, bee culture, floriculture, jam-making, fruit evaporation and a limited amount of laundry and needle work. There are little groups of cottages in each settlement and, believing that inebriety is a moral disease and to be treated as such, there are six patients in each cottage under the care of an experienced nurse. This experiment in trying to check the increase of drunkenness among women is attracting much attention in England and an effort is being made to secure an appropriation from government for the farm colony. As we find the most beautiful paintings and objects of interest marked in the Baedekers with two stars, so we of *The Congregationalist Pilgrimage* will place twin stars against the days at Bedford and Reigate. Our journey has been illumined all the way with signal tokens of the divine favor, but the radiance from these two centers of privilege shines forth with peculiar brilliancy.

F. J. D.

SAINTS AS CITIZENS.

BY LEDYARD M. BAILEY, SALT LAKE CITY.

As citizens of what they term the kingdom of God, or even according to their lights as citizens of the State of Utah, the members of the Church of Jesus Christ of Latter Day Saints are doubtless unexceptionable, but as citizens of the United States some of them still leave much to be desired. When the church, in October, 1890, issued a manifesto suspending the practice of polygamy and declaring that it would solemnize no more polygamous marriages, this step, together with the consequent disbanding of the People's party as a political factor, was intended to signify the recognition by the Mormon Church of the supremacy of the United States Government in temporal affairs and it was so accepted in good faith by most American citizens in Utah and throughout the country. This supremacy once recognized, the obligation of duty to the State once acknowledged and the practice of polygamy, as all good Americans hoped, practically ended, there was no longer any good reason for refusing Statehood to Utah—always providing the church would keep faith.

There were certain passages in the history of Utah which seemed to warrant a sturdy doubt on this point, but when such pledges were offered as no honorable men of any party or of any religion could refuse, when the "changed conditions" were made so obvious that it seemed childish prejudice to question them, the murmurings ceased and preparations for Statehood went gayly forward.

In the campaign for acceptance of the constitution and election of the first State officers, in the fall of 1895, charges were freely made by the Democrats, and backed by strong proofs, that the church was not keeping faith and that it was church influence and not political choice which guaranteed the victory which the Republicans won. There were also hints that polygamy was not extinct, but only unnoticed and that the manifesto was already proved either a failure or a humbug. But the

Republicans laughed to scorn these charges and protests, calling them simply campaign lies and cheap efforts to stampede the people. In vain the Democratic leaders uttered solemn warnings, in vain they called the Republicans to witness that in due time they would in their turn experience the difference between running with and running against church influence. Statehood was in the air, the constitution carried by a vote of five to one, the Republican ticket was elected and forthwith the fiery protests died away into nothingness. On Jan. 4, 1896, President Cleveland announced that the constitution provided for "a republican form of government" and Utah became a sovereign State. The people of Utah had at last attained their long-hoped-for privilege of independent self-government, with their own State officers and their own State rights. By the use they have made thereof let them be judged before all men.

In March the legislature passed a bill to make legitimate all children of polygamous marriage born in Utah prior to Jan. 4, 1896. That this act recognized the continuance of the polygamous relations during all the years after they were solemnly suspended by the church, that it proved—since no one questions the power of the church—its utter lack of good faith in enforcing its own decree, that the sole reason for thus putting the church to shame before the nation was to relieve from the consequences of their own wrongdoing those men and women who had respected neither the law of their country nor the command of their church, all these pleas availed nothing to prevent the passage of the bill. What could be thought save that the manifesto had been interpreted to suit the cases of those whose "hearts could not change in a day," to quote the language of the governor in commending the bill?

But while men and women might be forgiven for not changing their hearts in a day, or even in five years, where their marriage relations were concerned, it soon became evident that those hearts were still unchanged in certain other particulars even more vital to American citizenship, particulars, too, in which the fact and the permanency of the change had been even more strongly asserted and more heartily credited. On the second day of the semi-annual conference of the church, during the first week in April, the authorities issued an address to the people, in which they laid down the principle that thenceforward no high official of the church should accept nomination to any political office which might interfere with his duties to the church, without first taking the advice and counsel of "those in authority."

This declaration had an ominous sound, but when it was noticed that Moses Thatcher, one of the most prominent of the twelve apostles and a Democratic candidate for the United States Senate in 1895, had not signed this address, and that his name had thereupon been dropped from the roll of officers submitted to the conference for indorsement, and when Mr. Thatcher published a letter giving as his reason for refusing to sign his firm conviction that the rule laid down was not within the rightful authority of the church, then it began to be suspected that the brief reign of individual independence in politics was to be ended as it had been begun—by the edict of the church. Mr. Thatcher had been for many years a most faithful and honored

servant of the church, he is a man alike beloved and respected by men of all parties, and he is suffering from a painful and probably fatal illness. But these things only serve to throw into higher relief the stern determination of the authorities.

And now appeared also the proof that the gift of prophecy is not vested exclusively in the church, for the bitter predictions of the Democratic victims of the last campaign were fulfilled to the letter. Scarcely had the legislature adjourned, in the second week of April, than one of the Republican leaders in the House, Edward B. Critchlow, chairman of the committee on judiciary, published letters in which he charged that the church authorities had appointed a committee or junta of six prominent church officials to give counsel and advice on matters of proposed legislation to their brethren in the legislature, and that such counsel and advice had been backed up by no less potent an argument than the threat of church discipline in case of contumacy.

Instantly a great shout of denial arose, in which those who had been accused were joined by others whose acts had not been questioned; but Mr. Critchlow stood by his statements, and brought forward proofs strong enough to discredit any denials save those of the church. It appeared also, from the denials themselves, that all of the gentlemen who had been named as members of the junta had felt it their duty to give advice and counsel on legislative matters to various members of the legislature, and that the first presidency of the church had referred seekers after light to these same gentlemen. This time the Republican ox had been gored, and his bellowing was quite as earnest and to quite as little purpose as had been his Democratic yokefellows' in the campaign of 1895.

The man in the street may be forgiven for beginning to suspect that the much-vaunted division on National party lines, the eager enlistment in opposing party organizations, the heated discussions of political policies, and all the highly-colored, brand new political freedom which has become the Mormon people so well during the past three years, that all this has waxed old like the most shoddy of garments, and that the original doctrine of the supremacy of the church in all the concerns of its people has never really relaxed its hold upon their hearts.

That this principle can continue to hold sway in the hearts and lives of a majority of the citizens of Utah no American can believe, because it is not to be believed that temporal power, founded upon ignorance and blind submission to priestly authority, can endure in this nation and in this age where never was such a foundation more perilous. In the meantime the sterling American citizenship of Utah, already tried in the fire, stands ready, if need be, to fight its good fight over again with the certainty of a more lasting victory. Nowhere in the United States today are the possibilities of material success and wealth and of political progress as tempting as in Utah, and no situation appeals more strongly to the energy, business enterprise and civic courage of young America.

It is a great moment in a man's experience when he awakens to the wonder of the world about him, and begins to see it with his own eyes and to feel afresh its subtle and penetrating charm.—H. W. Mabie.

The Home

THE SCARLET TANAGER.

BY ISAAC OGDEN RANKIN.

Never a ruby shone in staff, or crown,
Or on the slender finger of a queen,
With splendor like to thine among the green
Leaves of the lofty trees, against the brown
Of roughly furrowed trunks, or the blue heaven
serene.

What doest thou here in thy barbaric state,
Black winged, scarlet robed? More fit for thee
Some palm-crowned island in a tropic sea,
Fanned by soft winds that wake in evenings late,
And moon-illuminated flowers about thy nesting
tree.

Not thine the changing note the mocking bird
Flings from his covert in pure joy of song,
The vesper sparrow's tender ditty, long
Through evening shadows from the thicket heard,
The thrush's chant at morn, the robin's carol
strong.

"A harsh, untuneful note is thine," they say
Who hear thy call and pass unheeding by;
Nor see thy scarlet gleam against a sky
That not, at close of any stormy day,
In barred or broken cloud may hope with thee
to vie.

Thou bearest the fiery heart of earth that yearns
In vain for utterance in the swaying trees,
Or the low murmur of the heedless breeze.
In thee, as in a sudden flame, it burns,
Like some volcano's fire above the sapphire seas.

Thou hast thy gift, like man, thou hast the gift
Of beauty, which can never bring content;
And, like the heart of man, in banishment
From loftiest joys, thou too a cry dost lift
To the deaf heaven, like brass above thy dwelling
bent.

And yet since heaven, regardful of our state,
Made us for service, fling among the deep
Recesses of the boughs, where shadows sleep
All the long day, thy fires of joy, nor wait
For gift of song, nor idly thy one blessing keep!

Thou in thy robes, the mock bird in his glee,
Man with his brooding heart intent to guess
Life's meaning, all have gifts wherewith to bless;
And in their gift their loftiest joy shall be.
Not in perfection's calm were our best happiness.

An hour with thee, and the dull morn is bright,
Illumined with thy splendor everywhere.
And thy sole note is like a call to prayer
Following the organ's jubilee. The light
Falls through heaven's windows. Perfect life is
there!

Letters of sympathy require the utmost tact and finest delicacy in order to say the fitting word in the way that will least wound. Ordinary expressions of sympathy seem too cold when put in black and white to send to one in the "aloofness of grief," to use Mrs. Sangster's phrase, and the poet Longfellow showed his fine feeling when he wrote to a friend in bereavement: "Words cannot reach such a grief. I can only press your hand in silence." Perhaps we are more often in danger of giving pain by saying too much than too little. Many a person who has suffered from this error will understand the shrinking of Maurice de Guérin when he said: "This letter, in touching my most sensitive wounds for the purpose of healing them, has set astir within me a vibration of all my heart's sufferings."

Carlyle calls the book of Job, "One of the grandest things ever written. There is nothing, I think, in the Bible or out of it, of equal literary merit." And again he writes: "David's life and history, as written for us in those Psalms of his, I consider to be the truest emblem ever given of a man's moral progress and warfare here below." When we find our boys and girls beginning

to slight their Bible reading, seeming to think everything else of greater importance, it is well to call their attention to the way it has been regarded by the thinking men of all ages. In their youth and strength and overflowing spirits, they seldom feel the need of the spiritual consolation and uplifting which the Bible brings to their older friends, yet they ought not, in this time of self-sufficiency, to drift away from the good Book. If they chafe at the reading of it as a religious exercise, let them study it with an eye to discovering why others hold it in such high esteem, and the result cannot fail to be good.

"Why do not the women marry?" This question was discussed not long ago, in a serious and dignified manner, in the *Atlanta Constitution*, and some interesting facts were evolved in connection therewith. Naturally the query involves another which is equally pertinent, namely, why do not the men marry? It is impossible to reply to the one apart from the other. One reason assigned for the decrease of marriage is the congestion of population in the cities. This makes the struggle for life harder and deters men from assuming the responsibilities of married life. It is a curious fact, too, that in cities more female than male children are born. The urban population invariably produces an excess of women, while the rural population as regularly furnishes an excess of men. But the country boys drifting to the cities restore the equilibrium. The balance of the sexes is again disturbed, however, by emigration, for the majority of emigrants are men and they leave behind a majority of women. Another cause which operates against marriage is the large number of women who earn a good living for themselves, and their contact with the business world makes them judge a suitor in a practical light before they consider him as a sentimental possibility. Thus it will be seen that modern changes in social and industrial life have created disordered conditions which must be taken into account when analyzing the marriage problem.

THE ALOOFNESS OF GRIEF.

BY MRS. M. E. SANGSTER.

Our Lord was alone in Gethsemane. Then, as all through his earthly life, was fulfilled the word of the prophet that he was a Man of Sorrows and acquainted with grief. In those experiences of trial and suffering which come to his followers there is great comfort in the thought that he is aware of the loneliness and desolation of those who are led by grief into the wilderness, there to wrestle with the tempter, there to struggle or to bend beneath the pressing load, there to await the relief of heaven in the hour of utmost need.

We are often impressed anew as we sit in homes under the shadow with the aloofness of grief. It has a certain awesome dignity. Into the mystic circle which it draws about the sufferer no alien may intrude. Even friends and kindred walk softly and touch with gentlest care the hand of her whose whole being is absorbed in one intense yearning for that which has gone, in one baffled heartache over the mistakes of the past, in one agonized endurance of the conditions of the present. It seems strange that just beyond that hushed and darkened spot, where the mourner's

slow tears fall, the world is going on just the same as it did before, with cheerful sounds of activity, the stir of business, the whirl of gayety, the comings and goings of eager and happy people not affected by the heartbreak which has set its seal on the bereaved. To them life is shorn for the moment of its usual interests, they feel stunned or benumbed, or else acutely alive to suffering in every vein and nerve, but the world does not care, and nature goes smilingly on in its procession of day and night as if nothing had happened.

The aloofness of grief, while it apparently adds to the intensity of its sadness, is really a blessing, for it surrounds the mourner with a sanctuary. As of old one in peril clung to the horns of the altar and was safe, so in the extremity of mortal pain and the bitterness of the anguish-cup the wounded heart is shut away from the world and shut in to heaven. At first the cloud is so dark that heaven itself hardly penetrates it, but by degrees there comes the rift of light. The voice that could not frame coherent petitions falters out its "O, my Father," and back through the gloom, thrillingly, tenderly, returns the answer, "Here, my child." Bit by bit faith resumes its control, never lost, but perhaps for a little while shaken, and the promises, one by one, rise and glow, like stars in the firmament.

One can do little for friends in deep sorrow by the way of direct counsel; spoken comfort is inadequate. The ordinary consolations, accepted in ordinary times, fall on deaf ears. To love one's own, to cling to them, to feel with them, to pray for them, is the most that sympathetic and affectionate friends can do in the hour of the aloofness of grief.

Friends and relatives do not always see this necessity of letting the grief-stricken remain in the sanctuary. With well-meant, but clumsy, endeavors they force food on those who are not hungry and drink on those who are not athirst. They speak of recreation to those who can think of nothing beyond the desert place in which they must abide till the tender Shepherd himself find them and lead them into the light. It would be better in most cases to forbear attempts which do little good, and to wait with patience for the healing touch of time and the return of healthy life and vigor. These come when God has done what the sorrow was sent for, and from the sorrow's hour of darkness the sufferer arises, stronger to comfort others, with a new experience of the divine love, and sometimes with a revelation, never forgotten, of the nearness of heaven to earth.

TWO "EMANOIPATED WOMEN."

BY IDA E. KITTRIDGE.

"Ah, this is living! At last I am free—free!"

These words were uttered, not by a bicyclist in bloomers, a lecturer on politics, or any other of the monstrosities known as "the new woman," but by a bright-faced spinster engaged in the prosaic occupation of farming. Within two miles of a New England capital city stands a low yellow farmhouse surrounded by thirty acres of highly cultivated land. Here two single women, long devoted friends—one a college graduate, whose health was wrecked by study and teaching, the other a musician—live by themselves, carry on the farm and earn a modest income by supplying the city mar-

ket with flowers, small fruits and vegetables.

On the morning referred to we found the house deserted. A shaggy Newfoundland dog came bounding to meet us, with wagging tail and other friendly demonstrations. This welcome to utter strangers his mistress explained later: "O, Duke discriminates—he never barks at petticoats." The air was heavy with the fragrance of roses, mingled with the spicy breath of pines. A vigorous double-knock bringing no response, we walked down a path blazing with fluffy poppies—single, double, pink, white, salmon, glowing scarlet, deepest red, even yellow. Farther on were beds of pansies and violets, columbines and bachelor's buttons, gaillardia and sweet sultan, while still beyond, stretching away farther than eye could reach, were fields of corn, peas, strawberries, asparagus, onions, lettuce, etc. We were just slipping our cards under the door when a small boy appeared around the corner of the barn.

"Miss Winsor?" he repeated, in response to our inquiry, "O, she's gone to the city—won't be home for half an hour. But Miss Mansfield's to home—she's down in the field picking peas."

We followed meekly as he trotted back, settling down in his place among the peavines with the accuracy of a hand organ after a break in its threnody. Here a company of boys were industriously picking peas under the direction of a slender woman, who came forward hospitably as we approached the fence.

"Miss Winsor's friends?" she inquired, her strong, sensitive face lighting up. "I'm sorry she's not at home, but you'll come up to the house and rest. Here, Jimmy, you come up this row and meet Dan, and Charlie, you can take the next row when you've finished that one. I know you'll get on famously without me for a while."

Her work dress consisted of a moderately short skirt, freshly laundered blouse and a distinctly feminine hat of dark straw. She chatted merrily as we retraced our steps.

"Where did you get your knowledge of farming?" we asked, our eyes noting the evidences of skill and thoroughness on every hand.

"By inheritance partly," was the prompt rejoinder. "Then we discover many things by experience, such as that if you plant corn once in ten days you get a continuous crop, and we try to mix in enough science to insure good results."

"Are you always as busy as this?" we inquired.

"O, no," was the reply. "Just now we employ four men to do the heaviest work and a dozen boys, who pick peas in the morning and strawberries in the afternoon. But much of the time there are only the flowers to look after, and in the winter we have abundant leisure for reading, music and social life."

Here we reached the house, where we were soon joined by Miss Winsor, a typical gentlewoman of the old school such as is rarely seen nowadays. Entering, we felt as if time had suddenly moved back several generations, for we were surrounded by curios and antiquities, the only noticeable modern articles being a piano, plenty of current literature and a Bodenhausen Madonna. Specimens of art now extinct were here, brought from India and China by a seafaring grandfather, which would command fabulous sums if the owner would

consent to part with them; quaint, roomy sideboards of richly veined mahogany; fiddle-back chairs; inlaid Chippendale tables; high-post bedsteads, elaborately carved; to say nothing of the poems in china—Wedgwood, Lowestoft, blue willow—two whole sets of exquisite china made to order, with monogram and crest burnt in. Among other interesting relics were a silver patch box for holding fancifully cut bits of court plaster, such as were carried by old-time belles to supply any pieces disarranged by the heat of the ballroom; paintings on glass done in China, one of them a portrait of Washington; and an excellent copy of Leonardo da Vinci's portrait of himself.

Reluctantly we rose to go. The misty past, peopled with shadows of old-time aristocracy, vanished as we crossed the threshold into the breezy, sunshiny garden, teeming with evidences of present day enterprise and independence. Across the fields we saw the pea-pickers, still bending to their task.

"How do you manage to keep so many restless boys steadily at work?" we asked.

"O, that is simple enough," Miss Mansfield answered easily; "when one gets lazy I just tell him quietly that he can go home now and come back when he feels more like work, and you'd be amazed to see how this treatment tones up all the others."

As I looked at her I thought I should be willing to pay any reasonable sum for the privilege of working beside this fascinating woman, with the dancing eyes, thrilling voice and rare smile.

"But isn't it a kind of slavery during a large part of the year?" we persisted; for we could see that this was no fancywork, but real farming.

"Slavery? No, indeed!" was the indignant rejoinder. "We begin at five o'clock in the morning—the freshest and most delightful part of the day—and we enjoy every moment of it. We get health and magnetism, steadiness of nerve and serenity of temper out of it, to say nothing of the money. Ah, this is real living! We are free—free!"

Free, indeed—to work and think, to live close to nature's heart and drink in all her beauty and healing. To how many suffering women would such a life be heaven itself compared with their present brain-wearied, nerve-tortured existence? Is not here a suggestion for those who have eyes to see the more excellent way, and would not some of New England's abandoned farms, which could be rented, or even purchased, for little more than a song, afford an opportunity for those ready to try the experiment?

TWIN-FLOWER.

(LINNEA.)

Linnea, of fairy mold and breath divine,
Dear foster-child of him who gave his name
With dower of love to thee; his fading fame
Thou dost revive at many a wayside shrine,
Where from thy lowly altars incense fine
Floats on the air; so sweet it well might shame
Jasmine or pink, whose odors are but tame,
Matched with that fragrance pure and wild of thine.

Well may the wanderer pause to breathe a prayer

Above that marvel of thy light-poised bells
So sweetly twinned. How clear, to him who heeds,

God's universal thought is written there:
The twofold life that in all nature dwells,
The primal law, that each the other needs!

—Emily Shaw Forman.

RETICENCE, NOT DECEIT.

BY HELEN EVERTSON SMITH.

The atoning virtue of confession has been chanted so loudly and so long, especially in works of fiction, that it is refreshing to meet, occasionally, with a story whose author seems aware that there are many cases to prove the righteousness as well as worldly wisdom lying in the old adage, "The least said is the soonest mended." A recent novel, in no wise remarkable for genius, with a clumsy plot and a style having more defects than merits, may be pardoned all its faults for the sake of the useful lesson it conveys. A young woman has married a man much older than herself, while loving, or fancying that she loved, another. As time goes on she learns truly to love her husband, and sincerely repents her former half-hearted allegiance. Not content with this, she now becomes possessed with an overwhelming desire for confessing the matter to her husband, saying to a good old physician who is playing the part of mentor, "I dare not deceive my husband, he is so good and honorable."

The mentor replies: "You have forsaken your fault; now it only remains for you to bury it. Reticence is not deceit. *Because* your husband is so truly noble I would not have his natural goodness turned to bitterness, his honorable feelings wounded by the knowledge that his wife had, though only in thought, been not wholly his own. I know how in your heart you argue that confession would make it easier for yourself. Put this selfish thought away from you, now and forever. Yours has been the sin and you alone must suffer for it. You have no right to throw upon him the burden of your sin and make him suffer as by knowing it he must."

This mentor, though rather verbose, was possessed of common sense. To maintain silence knowing that another may be blamed for our transgression is, indeed, a cowardly crime. In such cases confession is the first of duties, but in almost all other cases confession is apt to do far more harm than good. Who cannot recall instances in which heartaches and misery would have been saved by ignorance of the repented and forsaken sins of those who were nearest and dearest? This is such a sadly imperfect world that the best to be expected is not that offenses shall not come, but that the offenders shall forsake and silently repent their misdeeds.

Half the time the desire to unbosom one's self by confession is but a morbid state of mind. Poor Marie Bashkirtseff, though perhaps the most widely known of recent self-vivisectionists, is by no means a solitary example of this form of egotism. She was a child of great natural gifts, and in the spirit of the naturalist she dissected herself, in that of the novelist she wrote of herself; always herself was her sole heroine, for she could conceive of no other worthy of her powers. The book, now practically and happily almost forgotten, was widely read only half a decade ago because it was supposed to be a faithful portrait of a human soul. It was but a startling reflection, as in a distorting mirror, of one of the many morbid phases of our multiform human nature. Was any good purpose served by giving it to the world? Has any human being been the happier, the better, the stronger, even the wiser for it? Finally, is there any reason for supposing that needless confessions are ever advisable? We think that there is not

and that a wise reticence in regard to past follies or misdeeds is one of the most effective of moral antiseptics.

AFIELD WITH YOUNG NATURALISTS.

GRASSES.

BY MRS. S. J. BUCKLIN.

Rest here, young naturalists, on the brow of this hill and let your eyes wander over the summer landscape. The fields are merry with haymakers and "smell like a mead new-shorn."

Crowds of bees are giddy with clover,
Crowds of grasshoppers skip at our feet.

As we listen to the music of bird song mingled with the click of the mower's "rifle" and the swish of the lush grass as it falls beneath the scythe, let us talk of the great *Gramineae* family, whose domain extends over a large part of the entire globe. To it has been assigned the beneficent task of clothing the earth with verdure and furnishing food, not alone for man, but for myriads of God's creatures. Grasses, grains, rice, corn, sugar cane and bamboo are all members of this family, and not the least important division is the grasses. Possibly forty or fifty varieties may be found in this field, and waving among them we see

Buttercup faces, beaming and bright;
Clovers with bonnets, some red and some white;
Daisies, their white fingers half clasped in prayer,
and the yellow St. Johns-wort, whose punctate leaves when held to the light appear to be pierced with tiny holes.

All members of the *Gramineae* family, save one, are useful, wholesome and nutritious. The poisonous darnel alone bears a bad reputation, and some writers affirm that its poisonous effects may be caused by injuries to the grass and grain by bad weather. However this may be, this "wandering sheep" may easily be spared when the rest of the flock is so valuable. The grasses have hollow, jointed stems, long, narrow, alternate leaves closely clasping the stem, which bears flowers in glumes or bracts arranged in spikelets, racemes or panicles. Bear in mind that a flower consists really of the stamens, pistil and reproductive organs. These, in the grasses, are placed within the glumes or "chaff." Pull off the glume and see how it protects the stamens, numbering one to six, commonly three, and the two styles with their feathery stigmas. Sometimes, in the case of grains, these glumes are "awned," or surmounted with a long bristle, which gives the grain its "bearded" appearance.

Perhaps the most important grass found in New England mowing fields is known as "timothy" or "herd's" grass. The first name is said to have come from one Timothy Hansen, who, it is claimed, cultivated this variety and took the seed from New York to California. Another story states that it was originally cultivated by a man named Herd, who found it growing wild in a swamp in New Hampshire more than a century and a half ago. Whatever the truth of these stories the fact remains that it is a valuable grass and yields large crops of hay on well-cultivated land.

Another familiar grass is the red-top, of which it may be said at this season, "The purpling grasses are no longer young." It has been growing in New England for more than a century and was known in earlier days as English grass or fine bent. This is a beautiful variety especially when

in full bloom and will grow in almost any situation. Often growing with these two grasses is another tribe easily distinguished by its tall, graceful stems tipped with a large, loose panicle of spikelets. This is a perennial known as orchard grass and will flourish in shady places, sometimes attaining a height of over five feet. Its tall, whitish-green stems and also its leaves are densely covered with downy hairs, soft and velvety to the touch. The sweet vernal grass grows in northern locations in meadows, woods and pastures. This is fragrant and is used by Indians in making basket work. Beautiful varieties of grasses are found in meadows and on marsh land near the sea. Among them are the pretty white "cotton" grasses and the tawny "pussy paws" that make such charming bouquets for winter. Very pretty grasses are cultivated in gardens, among them *Briza maxima*, or quaking grass, and the striped "ribbon" grass. The large feathery plumes of the southern Pampas grass, the stateliest of grasses, are in constant use for ornamentation.

Some interesting facts are related of the beach grass on sandy shores and sea coasts, which has strong roots, running often twenty or thirty feet, preventing the drifting of sand under the action of wind and wave. This wise provision of the Creator was utilized by the United States Government to protect the harbor and village of Provincetown on Cape Cod. The violence of the wind and sea left on the beach, in every driving storm, thousands of tons of sand, and these hills, dried in the sun, were thrown in vast quantities into the harbor and upon the town. Congress appropriated, at different times, over \$30,000 to plant beach grass near the town for the protection of the harbor. This measure, united with the natural seeding of the grass and the co-operation of the inhabitants, has removed the terror of sand storms on the western side of the harbor. The sand gathers around the grass and the grass rises above it, and this process continues until many spots are much higher than the original level.

As we look across the grasses we see myriads of fragile webs, which on a dewy morning or damp day are heavy with moisture. There is an old adage that no rain will fall when cobwebs are on the grass. On many of the grass stems you will notice a frothy substance that is deposited by the "spittle insect," which has sometimes been mistaken for a young grasshopper. Myriads of tiny insects live among the grass, and now that the high noon of summer is just upon us the drowsy croon of the crickets makes cheerful music on a dreamy day.

Let us be glad in this sweet summer weather,
With the birds and the breezes and flowers,
With the grass and the earth,
With the sky and the sun,
Let us be glad in the summer.

Enjoy your vacation, young friends, with your rods and your nets, and do not forget that a collection of grasses will bring you pleasure and information.

Even education will not give you all that you want. What you want to develop in your race is the art of thinking—and thinking is an art which stands a very good chance of perishing from amongst us altogether. The risks to which independent thinking is exposed, when you come to reckon them up, are manifold and dangerous. I think the press, with all its great merit, is one of the greatest enemies of independent thinking. —Lord Rosebery.

Closet and Altar

Prayers are to the soul what the dew of God is to the flowers. Why should not that gracious dew fall even now and always for all of us upon the fields of life?

Existence comes to feel to many of us like a great river, which is always flowing with unbroken force downward to the sea. It never stops. It is always pushing its waters outward. It gives the sea no chance to flow up into it. So is the ever energetic life of one whose sole idea is to exert influence, to make himself felt in some result. How often the river must long to pause! How often it must become aware that its impetuous rush is losing for it the richness of the great, deep salt sea! How often the busy life of man becomes aware that somewhere round it there is richness which it does not get because it opens outward only, and not inward! How often it desires to pause and grow receptive, and take into itself the richness which it now is keeping out!—Phillips Brooks.

We must *know* before we can *love*. In order to know God we must often *think* of him.—Brother Lawrence.

Calm me, my God, and keep me calm
While these hot breezes blow;
Be like the night dew's cooling balm
Upon earth's fevered brow.

Yes, keep me calm, though loud and rude
The sounds my ear that greet;
Calm in the closet's solitude,
Calm in the bustling street;

Calm as the ray of sun or star,
Which storms assail in vain;
Moving unruffled through earth's war
The eternal calm to gain.

—H. Bonar.

It is not the will of Christ that we should depend merely on the hope of the future. It is not his will that any part of life should be a blank space, an uncomfortable stretch of desert through which we march to the Promised Land. The remedy for care is to realize the love of God in Christ, moment by moment, touching all existence and glorifying it—if we will—with peace and joy. —W. R. Nicoll.

We ask thy help, our Heavenly Father, that we may gain release from our own ignorance, and that under the inspiration of thy Spirit we may rise to some such thought of thee as shall fill our hearts with gladness and inspire us with hope and with love. In spite of what we see, in spite of what we bear, in spite of all that is evil and all the causes that are working to destroy, and all that maketh pain and suffering, we rejoice that we may believe in a Redeemer. We rejoice that our faith is so much more comforting than our sight. We ask to be delivered from the thrall of our senses and from those lower reasonings that belong to these mortal bodies. We ask for that power of faith by which we shall be able to realize the invisible and ineffable, for that rest, that confidence, that hope which endures through the night. We pray for God in us, for the divine consolation, for thy forgiveness, for that food which thou art to every hungry soul, for that water of life by which thou dost quench evil desire and satisfy holy longing. Amen.

Mothers in Council.

SHOULD CHILDREN BE TAUGHT THAT THEY ARE SINNERS?

Years ago most Christian parents would have answered this question in the affirmative without hesitation. Today there is an honest difference of opinion as to the wisdom of recognizing the fact of individual sin in the heart of a little child. Much depends, of course, upon the manner in which the idea is presented to the tender minds of those who are still infants. The method used by one mother is well illustrated in the sketch which follows, and we shall be glad to print comments and experiences from others who believe that the subject is one of momentous import.

Avie was a winsome, sunny-tempered little maid of four. Hers was a Christian home where the Bible was revered, and at the age of three years she joined the infant class in Sunday school, under a wise teacher who believed that there is nothing like God's words to make the little ones wise unto salvation. To each child she gave a slip of paper containing a verse from the Bible to be committed to memory and recited the next Sunday. Simple texts like "The Lord is my Shepherd," or "Suffer little children," or "God is love" naturally came first, but after some months the teacher thought it time that her pupils began to look into their own hearts a little. Avie's next verse, therefore, was: "God be merciful to me a sinner."

At home she asked her usual volley of questions, "What does merciful mean?" "How can God be merciful to sinners?" then, catching sight of the pronoun, she exclaimed, "Who does it mean?"

"Whom does it say?" asked her mother.

"It says me and I'm not a sinner," she replied, indignantly, much to her mother's surprise.

"What is a sinner?" asked her mother.

"Folks that do wicked things," Avie answered.

"Don't you do wrong sometimes, Avie, and isn't it always wicked to do wrong?" questioned the mother, gently.

"I don't swear and steal and kill folks," the little girl answered, vehemently, for her usually gentle spirit was greatly disturbed by this first conflict with our schoolmaster, the law.

"No, dear," was the reply, "you wouldn't know what to say if you wanted to swear, and your wants are supplied so you are not tempted to steal and you are not large enough or strong enough to kill anybody if you hated them ever so much, but you pull out mother's knitting needles when you have been told not to and do other naughty things, and God has said, 'Whosoever offends in one point is guilty of all.'"

"Well," said Avie, with a lofty toss of her head, "I don't think that is fair."

The mother lifted her heart to God for wisdom to answer the dear little Pharisee at her knee. Among Avie's cherished possessions was a small glass goblet and the mother chose this as a simple illustration of what she wished to teach the child.

"See here, dear," she said, "suppose brother should take your goblet out to the faucet to drink from and should break a piece out of the bottom. You come to me and say, 'He has broken my goblet.' 'No,' he says, 'she ought not to say I have broken the goblet, I have only broken a little bit from the bottom. It will stand quite as well and it will hold just as much water and the edge is as smooth to drink from as ever.' But you would reply, 'The bottom is a part of the whole and he has broken my goblet.' Your goblet is made of different parts. There is the bottom, the standard, the stem, the bowl and the edge, and all the parts make one goblet, so God's law is made up of different commandments. There are commands about swearing, stealing, killing and also about disobeying parents and other wrong things. All these commands

make one law and whoever breaks one of these commandments breaks God's law. Sinners are those who break the law of God."

Avie made no reply. She could not dispute her mother's argument, but she did not want to think she was a sinner. She had never thought much about it but supposed she was quite a good little girl. She often saw others who acted much worse. But her awakened conscience, unsullied by sophistry, would not let her believe she had never done wrong. She stood in thoughtful silence and then quietly went and looked at her little goblet. No, it was not broken. It stood there fair and whole. But, O! that dreadful law of God; it must have been broken when she pulled out those knitting needles. She remembered thinking she ought not to pull them out, but she did so love to see the stitches drop off one by one. Very quiet was the little one the rest of the day, and the children privately asked mother if she thought Avie felt quite well. When Avie's mother was ready to prepare her for bed the little one came to her side and said in a quiet, controlled voice, "I can say my verse, mother. 'God be merciful to me, a sinner,'" and broke into a fit of low, griefed sobbing. Quickly she was gathered into loving arms and told of the forgiving love of the dear Saviour who died for us "while we were yet sinners." Before the sweet blue eyes closed in sleep the sense of forgiven sin transformed the hitherto sorrowful little face and filled it with peace.

Not until Avie was eleven years old did she recognize the fact that she had yielded her heart to the Saviour and asked that she might join his people around the communion table, but those in her home saw from that time onward daily evidences of her discipleship and growth in grace. She is now a woman, and the little ones of the Junior C. E. Society gather around her while she tells them of the Saviour and his tender love for the repenting sinner.

S. H. S.

AMUSING CHILDREN.

A lady starting on a long journey with two children placed in her satchel some pieces of cardboard, scissors and lead pencils. After the novelty of car riding had worn off this wise woman produced her treasures. One child cut the cardboard into pieces three-quarters of an inch square, the other printed on each square a letter. The alphabet was repeated many times. Then each formed words from the letters and gave to the other to make out. In this way they amused themselves for hours.

The mother might have taken the game from home with less trouble to herself, but well she knew there would be more satisfaction in making it for themselves. Paper dolls were cut and extensive wardrobes fashioned from bright-colored paper that had been thoughtfully provided. At the end of the journey the passengers declared the children wonderfully well-behaved, and wished they

might always travel with such happy little people. The fact was the children were ordinary children, but their hours had been so pleasantly occupied there had been no opportunity for becoming weary and then disagreeable.—*Good Housekeeping.*

WANTED—NAMES OF BOOKS FOR MOTHERS.

I am on a committee to select books for a Mothers' Reading Club. Each lady buys one book and they are passed each month at the temperance meetings. The club numbers twelve so that we plan for a year. It has worked nicely during the last year. May I ask for a suggestion as to suitable books for the purpose? Our home is in a small village and most of us are busy mothers, but we want to keep up with the times a little and in sympathy with our children. Some of the books we had last year are: *What Shall We Do With Our Daughters*, by Mrs. Livermore; *Bits of Talk on Home Subjects*, by H. H.; *Plain Talks with Young Home-Makers*, by Mrs. Harris; *A Study of Child Nature*, by Elizabeth Harrison; *Man Wonderful in the House Beautiful and Girls and Women* by E. Chester. A. C. P.

I would choose Sir Walter Scott of all men to live with and place second to him the Autocrat of the Breakfast Table.—*R. F. Horton.*

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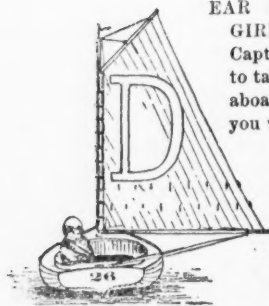
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The Conversation Corner.



little water for his web-feet! This letter tells where one new member is going.

SOUTH WEYMOUTH, MASS.

Dear Mr. Martin: I am ten years old and have four brothers. One of my brothers colored a picture of a man and we made a rhyme about it:

There was a man, a beauty rare,
With yellow eyes and crimson hair.
His flaring eyes of azure blue
Looked down on a suit of violet hue.

I have been reading Miss Jewett's *Deephaven*, and mamma and I are going down to York the first two weeks in August. I should like very much to be a Cornerer. May I?

P. S. I wish you would give your full name and address in the Corner.

HELEN R.

I envy you your outing at "Old York," with grand old "Agameticus" in the background and the great ocean before you. If you stop on the beach you must go up to the village and see the "old jail," and other ancient landmarks. You will find some old epitaphs in the burying ground. You remember that Capt. John Smith was here several years before our 256 ancestors—see last week's *Corner Scrap-Book*—landed at Plymouth. I have just heard of two boys who are going to Newcastle, not far from York, and two girls who are going to ancient Pemaquid, farther down the Maine coast. They will all find plenty of history, if they keep their eyes and ears open.

That is poetry—it has rhythm, imagination, color. I do not, to be sure, quite understand about those bi-colored eyes, but true poetry is not usually understood. A speaker at a ladies' seminary a few days ago said that when a woman once asked the poet Browning the meaning of some verses of his, his reply was that he did not know—she must ask the "Browning Society"!

As to your P. S., you must have my correct address already, for your letter came properly. If you really wish my full name, I have no objections to giving it, especially as I have had several similar requests since the third column of our page was started. I rejoice in it as a heroic, historic, missionary name, right through. Read it in an "endless chain," and you will see: *Henry Martin, Martin Luther, Henry Martin*, etc. I ought to say, however, that I was never called *Luther* in my boyhood, but now I like it quite as well as *Henry*. Perhaps you meant my vacation address. It will be at different places for two weeks. If I see anything worth telling I will tell it.

I did see something worth telling the other day, and will tell it briefly. Willie, the office boy—who, although he is not nearly as old as the man in the moon, resembles him in this, that he always has a smiling face, and they say that he is always faithful as well as cheerful—said he was going to the Children's Festival at Mechan-

ics Hall. (It was Saturday afternoon.) I started as early as he did, but I stopped at the Public Library to see if I could find any of those poetical quotations our members are always asking about. Besides that unfruitful search I went, as I always like to do, into the *Children's Room*.

I saw there perhaps a dozen children who had not gone to the festival. They were comfortably sitting at tables, reading books from the low shelves which were all around the room. One was reading a *Henty*, another one of Jules Verne's books, and so on. They can take them down from the shelves themselves, and put them back. If they want to carry them home they can do so. They can get a catalogue of all the children's books at the counter for one cent. The lady in charge, who sits at a table near the door, kindly called my attention to numerous sets of autographs which are framed in something like little doors, opening out of the wall of the room. They all had to do with the history of Massachusetts, as the men who took part in the Boston Tea-party, the Committee of Safety, Naval Commanders, Some of the Loyalists, etc. What a blessing it is for children to have access to good libraries, especially to one so full of art and beauty, as well as learning, as the "Boston Public"!

Mechanics Hall, when I got there, was full and overflowing, but somehow I got into the jam in the balcony, and when the unoccupied reserved seats were suddenly thrown open I had the chance to jump over into one of them—and such a splendid sight! Three thousand boys and girls, graduates of the grammar schools of Boston, were seated on the floor, and the balconies were filled with the parents and other children. How the young graduates cheered as the governor and the mayor came upon the platform, and afterwards when they addressed them. The band played *Old Hundred* and *America*, and all the children marched two by two across the platform, the mayor of the city giving to each one a bouquet from the banks of flowers which were there. The children came in *schools*—with the name of their school on a banner which two little girls or boys held up until their school had passed—*Bowditch, Warren, Prescott, Mather, Winthrop*, etc. As they all marched around the hall to their seats, they were given each a package—I suppose of peanuts—and afterwards were served with cake and ice cream. I had the privilege of holding up, so that she could see, a little girl from South Boston, who evidently arrived later than I and who enjoyed it almost as much as I did!

SOUTH WEYMOUTH, MASS.

My dear Mr. Martin: I am very much interested in the Conversation Corner, and in *Pomuk* too. I am eight years old. We haven't any cats or dogs. We had a nice dog once, a great bird dog. We have lots of flowers. I cannot think of anything more to write, so good-by.

THEODORE R.

Theodore has one qualification for an acceptable preacher! I suppose, too, he is one of the poets of the first letter above and that Helen R. is his sister, although from another letter I happen to know that Theodore has only three brothers, and she says she has four. Can you reconcile that?

Mr. Martin

CORNER SCRAP-BOOK.

He Chased a Rabbit and Caught a Book. It was Prof. Joseph Henry, for many years the head of the Smithsonian Institution in Washington, and a very eminent man in scientific knowledge and discovery. A lady handed me last night a cutting, several years old, about the way he got his start in helpful reading. While chasing a rabbit in his boyhood he crawled through the wall of the country meeting house. Seeing a ray of light coming through a broken floor he followed that and found himself in a room containing books belonging to the town library. He began to read one and became so much interested that he went again and again to the room, in the underground way, until he was allowed admission by the door. This was his first appetite for reading.

He Got Sick and Read Another. A few years after, while kept in the house by illness, he took up a book accidentally left on the table by a boarder. It was a volume of lectures on experimental philosophy. He read these questions: "Why does flame or smoke always mount upwards, though no force is used to send them in that direction? You look into a well and see your face painted there. Why is this? You are told it is done by the reflection of light. But what is the reflection of light?" After his death (in 1878) this book of "Gregory's Lectures" was found in his library, with this entry on the fly leaf: "This book, although by no means a profound work, has under Providence exerted a remarkable influence upon my life. . . . It opened to me a new world of thought and enjoyment, invested things before almost unnoticed with the highest interest, fixed my mind on the study of nature and caused me to resolve at the time of reading it that I would immediately commence to devote my life to the acquisition of knowledge." Boys: take a hint from Joseph Henry. Don't wait till you are chasing a rabbit into a dark cellar, or till you are convalescing from sickness, but pick up a book and read something that will set you to thinking—then keep on reading and thinking!

Boys in Their Teens. Dr. Stables of the R. N. (we do not have that abbreviation in America, but you know what it means) has an interesting talk to readers of the *Boy's Own Paper*, an extract from which will do just as well for boys this side the ocean. He has in mind boys who suffer from nervousness as the result of their own thoughtless conduct. He says this may all be cured by themselves if they have the moral courage to avoid bad habits and carry out a few simple instructions. As to food, eat but little meat, as this is exciting. Live for a time on plenty of milk, eggs, fish, pudding and porridge, if you can get them. Take a large draught of hot, or even cold, water half an hour before breakfast. You should have eight hours' sleep, or even nine. Sleep on a hard mattress and with as few bedclothes as possible. Cultivate the habit of lying on your right side, not on your back. Take a cold sponge bath every morning. Rub very well down with rough towel. Look upon cold water and fresh air as your dearest friends and real physicians.

What the Children Say. One little Corner child was playing Sunday school with her dolls one day, and began to talk very loud. She was asked not to talk "quite so loud." "O, I am playing I am sup'rintendent now. He is the man that stays out in the big room and hollers, you know."

The same little girl was asked to repeat the "golden text" one Sunday and promptly answered: "It is awful to do good on the Sabbath day." Sometimes it seems almost as though some older people had learned the text in that same way!

L. A. M.

The Sunday School

LESSON FOR AUG. 2.

2 Sam. 9: 1-13.

DAVID'S KINDNESS.

BY REV. A. E. DUNNING, D. D.

A fine exhibition of David's character is given in this incident. Honor, affection between friends undimmed by years, generous devotion to the unfortunate are Christian virtues, and David in the event here recorded nobly illustrated them. We may apprehend these virtues by studying:

1. The story of David's kindness. Many years before two young men were in a field by a school near where the prophet Samuel lived. One was the king's son, Jonathan. The other was David, an attendant at court by the king's request. But Saul had become jealous of him, and he knew that the time had come when his only safety was in flight. Jonathan dreaded to have him go, for he loved David as he loved his own soul. So they made a solemn covenant that they would be faithful, not only to each other, but to each other's children. Jonathan was convinced that his own family fortunes would decline and that David would come to the throne. He therefore made David promise, "Thou shalt not only while yet I live, show me the kindness of the Lord, . . . but also thou shalt not cut off thy kindness from my house forever." Again and yet again David repeated the vow, and then they parted with kisses and many tears. That was the beginning of David's kindness, and the story of it is completed in this and following chapters.

If David had not kept his vow to Jonathan his failure would have been greatly to his discredit. But how many are there at fifty years of age to whom the promises of twenty-five years before are still fresh and binding? We hear sometimes of men who keep with each other the covenants of boyhood, and who do kindnesses to children for their fathers' sakes, and the knowledge of such deeds increases our confidence in human nature and our gratitude to God. The world is made better by our loyalty to our earlier ideals.

2. The object of David's kindness. When Jonathan died with his father on Mount Gilboa, he left a little son five years old, probably at Gibeah. When the tidings of the disaster were brought from Jezreel, the people were thrown into consternation. The nurse of the boy caught him in her arms and fled, but in her fright she stumbled and the child fell from her shoulder and was so injured that both his feet became permanently lame. He was then carried across the Jordan and found a home with a Hebrew nobleman. There in obscurity, almost in secrecy, he grew up to manhood and married. David had never heard of him, but Ziba, an old servant of Saul, knew of him. He appears to have been without ambition, with no disposition to claim his royal inheritance, and entirely without attractions which would of themselves lead distinguished men to seek his companionship.

3. The reasons for David's kindness. He sought to fulfill the pledge he had made in his youth to Jonathan. While his kingdom was as yet insecure, and many of the people were still inclined to continue their allegiance to Saul's family, it was not safe for David to bring into prominence a member of that family with claims to the throne. But all the tribes were now united in David, and without danger to that union he could honor the son of his old friend.

David also sought to show respect for the royal house which he had superseded by the will of God. His relations with that house had been close and tender, in spite of the injustice he had received from Saul. He never ceased to love it. One of the most pathetic songs ever written was David's elegy over the death of Saul and Jonathan. That house had done much to raise him to honor and power. In it he had found his first wife and the dearest friend he had ever known. Mephibosheth

was his nephew by marriage, and the constant presence of the young man at the royal table was a public recognition of relations which in every family ought to be held sacred.

4. The effect of David's kindness. His own heart was enlarged by it. Whoever does a generous deed becomes nobler by doing it. This act of David is an illustration of Christ's saying that whosoever should give to a child a cup of cold water in his name, that is, with his spirit, should not lose his reward. The kindness David showed he called the kindness of God. It was a service for which no return could be made. But it brought its own return in enriching the manhood of the giver. This is the lesson which our Lord taught with emphasis and supremely illustrated in his own life.

David's kindness to his nephew also strengthened the family ties of the whole nation. Whatever divisions arise in households, each person has peculiar obligations to care for needy members of his own family. Good men and women cannot forget their own kindred. In this respect some heathen nations set examples which we may wisely heed. Not money only, but the kindness of affection, the recognition of family ties, is due to those of our own blood. A royal present to Mephibosheth at Lo-debar would have been only a trifle compared with the invitation to be a member of the king's family and to sit at his table.

David's kindness must have strengthened his position as king and aided the growing unity of the nation. It was a great task to which he was called—to make of the twelve tribes one people, to develop a common patriotism, and to face as one nation the hostile tribes around them. But with Mephibosheth an honored member of the king's family, the followers of Saul and David could clasp hands. The great deeds of both became the pride of all. They shared a common inheritance and sought a common destiny.

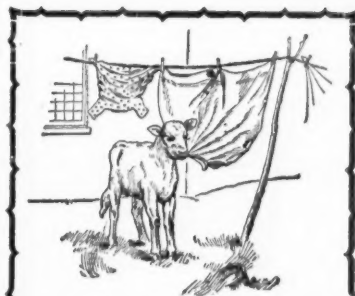
Thus devotion to God, manly purposes and self-interest combined to prompt David's kindness to the son of his old friend. The same motives must inspire every Christian to serve first those whom he is pledged to love because of dear ties formed in early life, and those who have on him claims of kindred, and those who need kindness from him which, when given, makes society more humane and the nation stronger. Good deeds done without hope of reward to those who need us bring us into closest fellowship with good men and nearest to God.

CHRISTIAN ENDEAVOR NOTES.

As a result of a meeting held in the Wyandotte County jail during the Kansas convention, a society has been started among the prisoners, beginning with a membership of eight.—A prayer meeting held by twelve delegates in the little town where they spent Sunday, on their way to the Washington State convention, created so much interest that a society is to be formed there.

A Cherokee Indian traveled 800 miles to attend the Colorado convention as a delegate of a society two months old. At the convention there was reported a large increase in societies during the year. The banner offered for the society showing the largest proportionate increase was won by the African Methodist Episcopal Society of Colorado Springs, which grew in membership in eight months from 20 to 165. One society reported 50 conversions through its influence.

"Your Presence Solicited: Come Everybody," was the form of invitation that was sent out for the Texas convention, and more than 1,500 responded. For the first time at a convention in that State there was a rally for the Juniors, who sang a song especially written for them by the author of the State song. A rousing meeting for good citizenship was held in the Alamo, and was addressed by Dr. Clark. During the closing consecration meeting there was a heavy storm, and the wind and rain made it difficult to hear some of the responses, but gave the more meaning to the song, "A shelter in the time of storm," and others. The correspondence committee has made special efforts, the State committee being made up of one representative from each town or city.



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Telephone, Haymarket 294.

PROGRESS OF THE KINGDOM. OUR OWN WORK.

Financial Trouble Ahead. Those who are watching the report of the receipts of the American Board with special anxiety as its financial year draws to a close will be sorry to note a discouraging falling off in almost every item of the following statement, and a total decrease in ten months of this year, compared with the same period last year, of \$28,620.

| | June, 1895. | June, 1896. |
|--------------------------------|---------------------|---------------------|
| Regular donations, | \$29,720.24 | \$29,285.90 |
| Donations for special objects, | 2,365.18 | 3,165.02 |
| Legacies, | 4,969.32 | 3,476.52 |
| | \$36,654.74 | \$35,907.44 |
| | Ten mos. last year. | Ten mos. this year. |
| Regular donations, | \$336,149.97 | \$325,642.46 |
| Donations for special objects, | 35,365.23 | 35,365.00 |
| Legacies, | 126,685.35 | 108,512.92 |
| | \$498,140.55 | \$469,520.38 |

Congregationalism Among Scandinavians. Prof. R. A. Jernberg, who has charge of the Danish-Norwegian department of Chicago Theological Seminary, is in this vicinity visiting the Norwegian churches in New Haven and Hartford, Ct., Concord, Lowell, Boston and other places in Massachusetts. During the twelve years since this foreign department was opened in Chicago, eighty young men have received instruction in preparation for the ministry and twenty-seven have graduated. A large part of these men are now pastors in our Norwegian home missionary churches and the value of our educational work for Scandinavians is seen when we compare their intellectual qualifications with the Free Church preachers in Norway and Denmark who have no training for their work. There are now 2,000,000 Scandinavians in this country, only one-fourth of whom can be counted as members of any church. We have at present about thirty Danish and Norwegian Congregational churches and missions in various stages of development, and they are united in an Eastern and a Western Association. One of the strongest is the First Scandinavian Church in Chicago, and Minneapolis, Clintonville, Wis., Britt and Wesley, Io., and Danway, Ill., are centers of an important work in large settlements of Norwegians. A valuable aid in close connection with this foreign department of the seminary is the Norwegian religious newspaper, *Evangelisten*.

A Constantinople Commencement. Commencement week is a notable occasion, not only for the American College for Girls but for the whole city of Constantinople. The exercises in this Turkish institution were much like those at Wellesley or Bryn Mawr at this season. Indeed, Dr. Basil L. Gildersleeve of Johns Hopkins University, who delivered the Commencement address, spoke on the same theme which last year formed the subject of his address at Bryn Mawr Commencement—a delicate tribute to the scholarship and intellectual caliber of the Constantinople young women. Another much appreciated feature of the season was Miss Clara Barton's inspiring address to the alumnæ. The high standing of the American college in the community is evidenced by the presence at the Commencement exercises of such dignitaries as the minister of public instruction in the realm of Abdul Hamid, the ecumenical patriarch of the Greek Church, the patriarch of the Armenian Church, a representative of the United States Government in the person of Mr. Riddle, the civil head of the evangelical community and the president and secretary of the Greek Syllagos. Five young women received diplomas. The past year has been characterized by its usual faithful and enthusiastic work highly creditable to the able president, Miss Mary M. Patrick, and the college has taken a decided step in advance, which will make it able to stand comparison with other American colleges, in arranging its curriculum in elective courses, literary, classical and scientific.

Praise from an Unexpected Quarter. German colonial governors have not always been in-

terested in and appreciative of our missionary work in Micronesia, so we value the more the favorable report of Dr. Irmer, governor in the Marshall group, after a tour among the islands which extended as far as Ponape and Kusaie. At the latter place he was specially impressed with the beauty of the mission site, which he describes at length, and with the domestic and industrial arrangements in the mission buildings. In regard to the schools he testifies that "the instruction is given in an earnest, intelligent way, and especially the white school mistresses, by their reserved yet friendly attitude toward the girls, made the most favorable impression. The tidiness of the pupils in their clothing, their fresh appearance and evident cheerfulness, show that the solicitude even for their bodily welfare is intense." And the German official adds, with apparent enthusiasm: "I understand now how it is that our Kanakas, even after years, look back to this place of their youthful training as a paradise, and that they pay the debt of gratitude by great loyalty to the mission."

THE WORLD AROUND.

China's White Fields. The same report of white harvest fields but pitiful scarcity of laborers which comes from the Foochow Mission of the A. B. C. F. M. is sent by Dr. Griffith John, the well-known missionary of the L. M. S. At the station of Hian Kan, about forty miles from Hankow, the accommodations are already too small for the number of regular worshippers, and it is necessary to purchase additional property to meet the growing need, while at Yun Mung, eight miles distant, where not long ago the small vestry amply sufficed to accommodate the little company of believers, the chapel itself must be rebuilt on a larger scale. In the counties of Tien Men and King Shan, through which Dr. John has been making an evangelistic tour, a remarkable work of grace is going on. The missionaries were received with open arms, and the converts in two towns gave houses suitable for mission premises. On this tour 121 persons were baptized, and Dr. John appeals to the L. M. S. for more workers: "If the work continues to grow, as it now promises to do, we shall have thousands of converts in these two districts in the near future. There have been more than 250 baptisms in King Shan alone since October, 1894, and there are hundreds there now waiting to be baptized."

Even more interesting than this movement is an incident which indicates the reasonable prospect of an advance into Hunan, the central province that has been notorious for its hostility toward foreigners and toward Christianity. It appears that about seven years ago Dr. John baptized a man living in Hunan, named Li Yen-keng, who has been carrying on Christian work among his own people, having a free night school where Christian books were used. As a result four whole families are ready for baptism. Now Mr. Li has come forward and given his house and a large piece of land to the English society. This is the first property owned by a Protestant mission in the Province of Hunan.

Italian Christians. The twenty-fifth report of the Evangelical Church of Italy records encouraging advance in the past year, which has added five to its list of congregations, besides many smaller groups of believers. With 132 additional places, regularly visited by evangelists, the field of operations has been enlarged to 208 boroughs, an increase of fifteen during the twelve months. In many congregations there has been a quickening of spiritual life and 349 members have been added to the churches. Sunday schools number twenty-seven and day schools six. It is estimated that evangelistic work is carried forward among a mass of population equal to about 15,000 persons, including church members, catechumens, school children and adherents. One of the most interesting incidents of the report concerns the stand taken by a parish

priest in Florence. After ten years of conscientious struggles in regard to leaving the Roman Church he has at last broken away from it and is now studying for the evangelical ministry. In his letter of abjuration he said: "For the love I bear to Christ, the only fountain of human salvation, I hereby promise, in full faith and holy enthusiasm, to give myself to the preaching of the gospel and to spare no efforts to call sinners from error to the truth."

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Aug. 2-8. Little Kindnesses. Luke 7: 36-47.

We need to practice little kindnesses, first of all because genuine Christianity does away with false distinctions between great and little. Jesus said once that the finest representative of the old Jewish religion was inferior to the humblest member of the kingdom which he was proclaiming. He did not mean to depreciate John the Baptist but he wanted the world, and his disciples in particular, to get a clear idea of the new type of man that the gospel exalts. So, passing from men to things, Jesus undoubtedly held that what the world counts noble achievements are small in comparison with the least services done in the name of Christ and prompted by loyalty to him.

We come into the Christian life ambitious, perhaps, to accomplish much in it. As we read what saints and heroes of other days have done, as we see what men like Professor Drummond, D. L. Moody and Dr. F. E. Clark are doing today, we dare to hope that God may use us in some such conspicuous way. But the truth is that ninety-nine out of the hundred of us must be content to be private and not generals. Our Christianity must operate in a narrow sphere and must concern itself with humdrum everyday matters. We realize what the Christian life in its essence is only when we get Jesus' point of view and see how these little acts of kindness take on size and grandeur. If life as a whole be great, then all its parts are correspondingly great.

Small kindnesses are indexes of character. You instinctively form a favorable opinion of the stranger on the car who politely gives up the end seat to the new comer. He who is capable of little unnoticed sacrifices like that, you think, is likely to be more agreeable and trustworthy in all the relations of life. There is a pleasure, too, in exercising the kindly spirit, because so often the recipient shows a gratitude out of all proportion to the importance of the kindness extended. It seems such a trifling thing to give a ragged city child a flower, but the happy, grateful look which the favor produces shows that you have brought a large pleasure into the little heart, and for the moment brought to it a big share of God's beautiful world.

Little kindnesses become perfunctory and valueless unless they are expressions of one's love to Christ. It was because the heart of the woman portrayed in our passage was overflowing with devotion to the Saviour that her tears fell like rain. "St. John did not imitate Jesus," says Ian Maclaren, "he assimilated him." A passionate love for Jesus is, after all, the only exhaustless fountain of generous impulses and friendly acts. We shall not grow weary of well-doing when everything we do is done unto him.

THE CHURCH PRAYER MEETING.

Topic, July 26-Aug. 1. Spiritual Independence and Its Limits. 1 Cor. 10: 23-33.

How far must I follow the conscience of others? To what extent ought I to be guided by Christian teachers? How far may I assert my own conscience as supreme?

(See prayer meeting editorial.)

Literature

BOOK REVIEWS.

BIOGRAPHY.

Professor Sloane is uncommonly modest in the introduction to his *Life of James McCosh*, in which he speaks of a time when a different and larger biography will be called for. To us the book seems adequate and we doubt whether a more sympathetic and intelligent biographer could easily be found, or a time arrive when the world would be impatient for much more detail of a prominent and useful life than is here given. The tendency of the age is to biographies, with a crowding of detail which greatly limits the number of their readers.

Dr. McCosh was singularly happy in a long and successful life, a fine personal presence and well used opportunities of educational and church leadership in Scotland, Ireland and America, and, happiest of all, in that the time of his activity coincided with important beginnings in the three lands of his residence of great intellectual and social movements with which he identified himself and two of which he saw carried to a triumphant success. In Scotland he was one of the leaders in the Disruption and the organization of the Free Church, and was especially influential in the raising of the sustentation fund, by whose aid that movement was placed upon a permanent basis. In Ireland he had his share both in the development of the new government scheme for higher education and in that agitation for disestablishment which culminated in the separation of the church from the state, and in America he became prominent in that widening of liberty in university education in which Princeton, under his guidance, had so large a share. In addition to this, which constitutes his chief claim upon the interest of the public, he was a voluminous and influential writer upon metaphysical and psychological subjects, and did much to awaken and direct interest and to raise up students in those departments by his example and enthusiasm.

He came to Princeton when the fortunes of the institution were at a low ebb. It was his task at once to enlist the enthusiasm of the public and to raise the morale of the students. He overcame the prejudice which undoubtedly existed against him as a foreigner and raised large sums of money for buildings and endowments. He was too absent-minded and uneven and too quick-tempered to make an ideal administrator of discipline for young men, and on this side his work was not at first so successful, as he himself seemed to feel when he wrote: "For sixteen years I had the somewhat invidious task of looking after the morals and discipline of the college. Since that time this important work has been committed to Dean Murray, who has shown more patience than I did in the discharge of his duties." It would have been wiser if the new president's work had not been hampered by this task, but as soon as the new scholarly enthusiasm began to make itself felt the atmosphere of the institution changed rapidly for the better, and he was free to devote himself to his proper task, which in itself was difficult enough.

The autobiographical element of the book is particularly charming in its pictures of boyhood in Scotland, in which Dr. McCosh shows that he appreciated the picturesque elements of the life out of which he came

with a true insight and humor, which formed a racy element of his more informal public and private talks. It may also be set down as part payment of the debt which we owe him that he learned his first theology from the work of President Dwight.

We are glad to see the cordial tribute of the book to the influence of Mrs. McCosh, who was her husband's helper in more ways than perhaps he himself appreciated, and whose memory is cherished with loving reverence by many a former student with whom the president's absent-minded, and often clumsy, attempts at cordiality counted for nothing at all. The biography as a whole is well and interestingly written, and Mr. J. H. Dulles has appended a complete bibliography of the voluminous writings of Dr. McCosh. [Charles Scribner's Sons. \$2.50.]

STUDIES IN CRITICISM.

There is a marked difference between most of the books of critical essays published a generation ago and the books of that kind which lie before us. In the beginning of the century and in the great British reviews the critic was a man who, if he did not assume the attitude of omniscience, at least took up the subject of the book he handled and treated it as one who understood it as fully as the author himself.

Macaulay's essays, for instance, and Carlyle's are books of massive discussion and original contribution to the matters of which they treat, and the tone in which the author's work is handled is that of equality or superiority. The books of that age to which these modern critical essays are most nearly akin are the books of purely literary essays published by Hazlitt, Leigh Hunt and others, the contents of which were originally newspaper rather than review contributions, and dwelt with pure literature rather than with history, biography or science. The brightest and most original of these recent books is *Adventures in Criticism*, by Quiller Couch, all the essays of which were originally printed in the great English Liberal weekly *The Speaker*. Mr. Couch is a Cornish man and adds to a keen literary sense and power not a little of the Celtic humor. He has his own clear ideas of the literary quality of the authors whom he treats, and while we may not always find ourselves in agreement with him we are ready to acknowledge that he gives strong reasons for the opinion which he holds. A fine illustration of his judgment and discriminative power will be found in the essay on M. Zola, and the quality of his thought in regard to pure literature in a delightful essay on the Popular Conception of a Poet. It is not often that a book of transient literary criticism is so well worth reprinting for its own fine style and permanent suggestiveness as the book under review. [Charles Scribner's Sons. \$1.50.]

Mr. Richard Le Gallienne, in *Retrospective Reviews*, has as light a touch as Mr. Couch, but it hardly seems to us so sure. His two volumes admirably answer their purpose as "a sort of literary diary of the time," or, in the nautical phrase of the title page, a "literary log," but the essential difficulty with Mr. Le Gallienne is that he is so delighted to praise that he often quite forgets the judicial faculty of the critic. Not every goose is a swan, but every goose whom he admits to his regard occasionally, at least in his opinion, lays a golden egg. He has

an especially keen eye for lyric verse, and his range and delight in poetry runs from the simplest utterance of unlettered singers to the labyrinthine mysteries of Meredith. We should like the book better if he had omitted the initial chapter on Some First and Second Principles of Criticism, in which there is a trace of self-consciousness and doubt of self in regard to the often expressed hostile opinion of critics which seems to us to weaken the author's power. But the book is rich throughout in kindly and suggestive judgments. [Dodd, Mead & Co. 2 vols. \$1.75 each.]

In *Critical Kit* Kats Edmund Gosse gives us a much larger element of original research and addition to knowledge than either of the books just mentioned. The story of the Sonnets from the Portuguese, confided to him by Robert Browning, for example, has been widely quoted and is of great interest. This element of original knowledge and accumulation adds weight and interest to the volume, making it indispensable to the literary history of the time. Mr. Gosse's style is neither so light nor so sure as that of Mr. Couch or Mr. Le Gallienne and the element of humor is almost entirely lacking, but the importance and interest of the personalities described and characterized holds the interest of the reader from the first. [Dodd, Mead & Co. \$1.25.]

ARCHAEOLOGY.

The Mound-Builders, Their Works and Relics, by Rev. Stephen D. Peet. Archaeological researches in America are gradually accumulating material for the study of prehistoric man. In our own territory there are three races or types at least, the Mound-Builders, the Cliff-Dwellers and the Indians, and of these the first have been the greatest puzzle to the archaeologists. Mr. Peet rejects the theory which would identify them with the Indians without accepting the opposing ascription to them of a high degree of civilization. That man in America was coeval with the mastodon he is convinced, and, indeed, the relics which have been discovered leave us little room for doubt upon this point. The book shows a wide range of study and research, and is of great value and interest to historians and anthropologists. The illustrations are effective and there is a good index. Other volumes upon Myths and Symbols and Cliff Dwellings and Ruined Cities are to follow. [Chicago: Office of the American Antiquarian. \$3.50.]

Another book upon the same topic is *Prehistoric Americans*, by the Marquis de Nadaillac. It is in two parts, the Mound-Builders and the Cliff-Dwellers, and reaches practically the same conclusions as the book of Mr. Peet on the same subject. It has the advantages and disadvantages of being a summary of the topic rather than a book of original research. It is brief enough to be easy reading and avoids the repetition necessary in citing particulars and details of discovery, but it lacks the illustrations and first-hand descriptions of Mr. Peet's work. It is a useful compend, however, of the results of study and opinions of specialists, and brings out well the importance and the width of the field of knowledge involved. The style is clear and well rendered into good English, but there is neither index nor table of contents. [Chicago: D. H. McBride & Co. 50 cents.]

The Education of Children at Rome, by George Clarke, Ph. D., is a monograph upon

an interesting theme, which was originally prepared as a thesis for degree in the University of Colorado. It is a full and interesting account of the methods and principles of Roman education, and is particularly suggestive in its description of the home care and training in the better times of the Roman state. Parents and teachers will find it interesting and suggestive. [Macmillan & Co. 75 cents.]

HISTORICAL STORIES.

The Reds of the Midi, translated from the Provençal of Felix Gras by Catherine A. Janvier, is a delightful book. In it the story of the famous Marseillaise Battalion is told by a peasant with thrilling simplicity. The cruel oppression of the poor and the utter servility into which many of them sank are so graphically portrayed that no one can wonder at the revolt of the stronger natures among them and their struggle for independence which revolutionized France. The introduction by Thomas A. Janvier is a charming tribute to the work and genius of a dear personal friend. [D. Appleton & Co. \$1.50.]

The Cavaliers, a novel by S. R. Keightley. This is a first-rate historical novel, full of life and action and of vivid characterization, which carries us through the history of the contest between the Parliament and the king in England just before the Commonwealth. The pictures of the two great actors of the time, Cromwell and King Charles, are especially striking, and the book is all the more a valuable historical picture because the movement of the story is never subordinated to the undue elaboration of its historical features. [Harper & Bros. \$1.50.]

For King or Country, by James Barnes, is a well-told story of the American Revolution. It is an account of the adventures of twin brothers who look so much alike that even their relatives are often unable to distinguish them, and frequent mistakes are made in consequence. One is sent to England, and, of course, continues true to the king, while the one left in America declares himself for independence. They fight on opposite sides during the war, but are finally united in loyalty to their country. While intended especially for boys and girls, the tale is not without interest for older people. [Harper & Bros. \$1.50.]

Will o' the Wasp. A Sea Yarn of the War of '12, by Robert Cameron Rogers. This is a stirring sea tale of the times when our navy was making itself illustrious by victories on the high seas. The plot is ingenious and the adventures consistent. Except for an excess of cursing, which is no doubt true enough to the fo'k'sle of the time but is out of place in a modern book, and for its encouragement of pure bulldog love of fighting, which needs no encouragement, we commend this story heartily. It is at least thoroughly interesting and patriotic. [G. P. Putnam's Sons. \$1.25.]

MISCELLANEOUS.

Mr. F. J. Stimson has well fulfilled a useful task in his *Handbook to the Labor Law of the United States*. It is intended for laymen rather than lawyers, and especially for workmen and labor organizations, in the hope of being useful to them in disputes with their employers. The questions raised by the huge growth of modern corporations and the extension of the factory system are very complicated and the law is rapidly changing, but its principles

are already well established and find full illustration in the cases cited here. [Charles Scribner's Sons. \$1.50.]

Practical Points in Nursing, for Nurses in Private Practice, by Emily A. M. Stoney. This is an eminently sensible and practical book, fully illustrated and with addition of glossary and index. It is sure to be helpful, not only to trained nurses, who will find in it much assistance, but also to those who without special training are called to care for the sick, for whom it will prove a convenient book of reference, though by way of caution it should be said that there is much which is described in it which ought not to be attempted without special skill and training. [Philadelphia: W. B. Saunders. \$1.75 net.]

Armenia and Her People, by Rev. George H. Filian. Mr. Filian is an Armenian and a graduate of Chicago Theological Seminary. He writes with patriotic enthusiasm of his own land and people and with quite natural indignation of the Turk. The English of the book is good, with only now and then a phrase or sentence that betrays that the writer is not to the idiom born. We hope the book may be widely read, for the Armenian question is not ended yet, and it needs to be kept before the minds of the people lest having been indignant they should grow cold. Mr. Filian's solution of the question, we may say, is added in a chapter of prophecy in which he predicted that the atrocities would cease until the czar is crowned, but goes on to prophecy that they will be resumed and that the battle of Armageddon will come in a final struggle between, on the one side Russia, Turkey and France, and on the other England, America, the Armenians and the Jews. [American Publishing Company. \$1.50.]

NOTES.

— The Institute of France has recently taken favorable official notice of a book by Rev. Dr. C. E. Stevens on the Sources of the Constitution of the United States.

— The complete edition of the works of Mrs. Stowe which the publishers, Messrs. Houghton, Mifflin & Company, have long had in preparation is soon to appear and will be timely. For each copy of the large paper edition the author some months ago wrote her autograph, which will be a precious possession to the purchasers now that she is gone from us.

— It is of course a tribute to our Lord that new attempts to write his life in modern form are continually appearing. We noticed recently that three well-known British novelists are said to have such a work in contemplation, and it is now announced that McClure's Magazine is soon to publish one by Elizabeth Stuart Phelps. We shall all be interested to see what new light Mrs. Ward may have to throw upon so familiar a subject, but we cannot help remembering that literary power is only one of the many requirements for so delicate and exacting a task.

— It is the custom of *The Congregationalist* to review books exclusively in the interest of its readers, and the editor in charge seldom undertakes to go behind the criticism of the specialist to whom a book may be sent for review. It would be as impossible for him to do so as it seems to be impossible to avoid occasional offense by severe judgments too frankly expressed. We reviewed some time ago a book written by Rev. S. B. Goodenow of Battle Creek, Io., under the title of Bible Chronology, and the author complains that the review was "a gross and cruel libel" in that it declared the book, whose purpose was to prove the trustworthiness of the Bible chronology in the shape in which it has come

down to us and the untrustworthiness of archaeological and extra-Scriptural conclusions calling that chronology in question, "utterly worthless." Our reviewer, who is a university professor, is unfortunately absent and the book itself has passed out of our hands. Yielding to the request of Mr. Goodenow, who is an honored Congregationalist minister, we very willingly call attention to his offer that "anyone who wishes to decide for himself whether the book is 'worthless' may obtain a copy gratis" by writing to him at the above address. As to the value of the book, that is a matter of scholarly opinion. It is not the custom of *The Congregationalist* to print any judgments about books except its own, which are never taken carelessly or at second hand. We cannot therefore, while stating the fact, as Mr. Goodenow desires, that the opinions of some other papers are much more favorable to his book than that of our own reviewer, consent to copy any of them here.

BOOKS OF THE WEEK.

Lee & Shepard. Boston.
BLIND LEADERS OF THE BLIND. By James R. Cocke, M. D. pp. 487. \$1.50.

Littell & Co. Boston.
LITTELL'S LIVING AGE. Vol. CCIX., April, May, June, 1896. pp. 824. \$2.25.

Fleming H. Revell Co. New York.
THE HERO OF THE AGES. By Catherine R. McCartney. pp. 240. \$1.50.
LIGHT ON LIFE'S DUTIES. By Rev. F. B. Meyer. pp. 127. 50 cents.

SOWING AND REAPING. By D. L. Moody. pp. 123. 50 cents.

A PRIMER OF MODERN BRITISH MISSIONS. Edited by Richard Lovett. pp. 160. 40 cents.
A PRIMER OF ROMAN CATHOLICISM. By Rev. Charles H. H. Wright, D. D. pp. 160. 40 cents.

Charles Scribner's Sons. New York.
STORIES BY ENGLISH AUTHORS: Scotland. The Orient. Each 75 cents.

BAR HARBOR. By F. Marion Crawford. pp. 59. 75 cents.

KING AND PARLIAMENT. By G. H. Waking. pp. 135. 50 cents.

THE FACTS OF LIFE. By Victor Betis and Howard Swan. pp. 114. 80 cents.

Macmillan & Co. New York.

THE TEMPLE SHAKESPEARE: Macbeth. Anthony and Cleopatra. pp. 126, 186. Each 45 cents.
THE ROSSETTI BIRTHDAY BOOK. Edited by Olivia Rossetti. pp. 278. 75 cents.

STUDIES SUBSIDIARY TO THE WORKS OF BISHOP BUTLER. By the Rt. Hon. W. E. Gladstone. pp. 370. \$2.00.

American Book Co. New York.

KRAMBAMBULL. By V. Eder-Eschenbach. Edited by A. W. Spanhoff. pp. 71. 25 cents.
DIE VIERZEHN NOTHELPER. By W. H. Riehl. Edited by K. E. Sühler. pp. 125. 30 cents.
SELECT AMERICAN CLASSICS. pp. 108. 60 cents.

D. Appleton & Co. New York.

FAMILIAR TREES AND THEIR LEAVES. By F. S. Matthews. pp. 320. \$1.75.

THE STORY OF A PIECE OF COAL. By Edward A. Martin, F. G. S. pp. 168. 40 cents.

Funk & Wagnalls Co. New York.

SEVEN TIMES AROUND JERICHO. By Rev. L. A. Banks, D. D. pp. 134. 75 cents.

Henry Holt & Co. New York.

INTERNATIONAL BIMETALLISM. By Francis A. Walker, Ph. D., LL. D. pp. 297. \$1.25.

Christian Literature Co. New York.

THE LUTHERAN COMMENTARY. Vol. V. St. John. pp. 350. \$2.00.

John D. Wattles. Philadelphia.

IN TRIBULATION. By H. Clay Trumbull. pp. 150. 75 cents.

J. B. Lippincott Co. Philadelphia.

VESUS AND CUFID. pp. 296. \$1.00.

Curtis & Jennings. Cincinnati.

A CHILD OF NATURE. By Abner Thorpe, M. D. pp. 244. 75 cents.

PAPER COVERS.

James H. Earle. Boston.

RELIGION AND BRAINS. By Rev. James M. Gray. 15 cents.

Charles Scribner's Sons. New York.

CHRISTIAN CHARACTER. By Rev. T. B. Kilpatrick, B. D. 25 cents.

THE FREE CHURCH OF SCOTLAND. By Rev. C. G. McCrie, D. D. pp. 117. 25 cents.

Peter Paul Book Co. Buffalo.

DICTIONARY OF BUFFALO, NIAGARA FALLS, TONAWANDA AND VICINITY. 30 cents.

Open Court Publishing Co. Chicago.

LOVERS THREE THOUSAND YEARS AGO. By Rev. T. A. Goodwin. 15 cents.

Curtis & Jennings. Cincinnati.

USES OF SUFFERING. By G. W. H. Kemper, M. D. pp. 56. 25 cents.

University of Chicago Press. Chicago.

THE PROPHECIES OF ZECARIAH. By G. L. Robinson.

American Academy of Political Science. Philadelphia.

THE FUSION OF POLITICAL PARTIES. By D. S. Remsen. 15 cents.

MAGAZINES.

July. LITERARY NEWS.—BOOKBUYER.—MUSIC.—GOOD HOUSEKEEPING.—ICONOCLAST.—BOOKMAN (Engl.).—TRAVEL.—HARTFORD SEMINARY RECORD.—PHILOSOPHICAL REVIEW.

August. QUIVER.—PENNY.

News from the Churches

Meetings to Come.

NORFOLK AND PILGRIM BRANCH, W. B. M., quarterly meeting at Kingston, July 28, 10 A. M.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House, Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House, Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, 100 Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Planno, Treasurer; Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

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CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the General Association of Ministers, offers its services to churches desiring pastors or pulpits. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

If the intelligence of the other nine-tenths of the jurors drawn in a southern New England city compares at all favorably as a whole with that of the one-tenth particularly designated, the local court ought to do some quick work as a result of the new appointments.

The comparative informality which characterizes social life in summer happily creeps into church life also, and we find Presbyterians, Baptists, Methodists and Congregationalists worshipping together in that fraternal spirit which we all claim but do not fully realize or enjoy till we put it into practice.

Full benefit of conditions tending to help the physical as well as the spiritual self is taken advantage of in a Michigan town, and it is a wonder how any persons in the community, church-goers or not, can deprive themselves of such fellowship on beautiful Sundays.

Some Connecticut churches are looming up in their memberships among the churches of New England.

The importance connected with the sending out from a church of a large number of members who become ministers is generally considered as a fact worthy of remark. It is also interesting to note in a Vermont item that

those who become ministers wives are as carefully counted.

By a recent federation, in which there is a place for every worker, a New Jersey church presents a solid front for united efforts.

Three septuagenarians received to membership on confession is the happy news from a New Hampshire church.

An interesting instance of denominational comity has just occurred in a central New York city.

NEW ENGLAND.

Boston.

Seamen's. Rev. W. S. Alexander, D. D., of Philadelphia, formerly pastor of North Avenue Church, Cambridge, will preach at the chapel, 287 Hanover Street, every Sunday evening in August.

WEST ROXBURY.—*South Evangelical.* The church is open all the vacation season, and the pulpit will be supplied by Dr. A. H. Quint, Dr. A. H. Plumb and others. The pastor, Rev. F. W. Merrick, spends his vacation of five weeks at Lake George and Steuben, N. Y. At the last communion five persons joined by letter. As an evidence of the cosmopolitan character of the church, out of seven persons who joined the church at the May communion five came by letter, not one of whom was a Congregationalist. These new members came from the Baptist, Methodist and French Evangelical Churches.

Massachusetts.

SWAMPSCOTT.—*First.* Services celebrating 60 years of life for this church have been held during the past week. A reception to past and present members held on a beautiful lawn overlooking the ocean front, a prayer and praise service, with reminiscences from the older people of the congregation, and a special historical sermon by the pastor, Rev. G. A. Jackson, an extra communion service, and a Sunday school concert, at which Sec. George M. Boynton of the S. S. and P. S. spoke, have been some of the prominent features of the celebration.

WOBURN.—*First.* Last Monday Dr. Daniel March, pastor emeritus, reached his 80th birthday. In 1856 he was pastor of this church, and after a subsequent pastorate in Philadelphia he was recalled. He has thus been pastor of the church through 25 years or more.

MARION.—Rev. H. L. Brickett will spend his vacation at Chautauque, N. Y. His pulpit will be supplied as follows: Aug. 2, Rev. W. H. Cobb, D. D.; 9, Rev. D. D. Marsh; 16, Rev. R. P. Gardner; 23, Rev. E. N. Pomeroy.

NEWTON.—*Auburndale.* The supplies for this church are: July 26, Dr. W. E. Barton; Aug. 2, Rev. W. E. Strong; Aug. 9, Dr. W. G. Sperry; Aug. 23, Rev. Calvin Cutler; Aug. 30, Rev. E. H. Rudd.

GROVELAND.—The late Elizabeth A. Kimball left \$200 each to the church of this place and to any missionary society which her executor may choose.

Maine.

BANGOR.—Elaborate exercises took place at the laying of the corner stone of the Eastern Maine Hospital, July 15. Rev. G. W. Field, D. D., made the prayer. This institution will occupy a fine site above the city on the bank of the Penobscot.

MACHIAS.—The women have started a parsonage fund and hope to realize at least \$100 by fall. The plan is to issue five cards to a captain, who keeps one and interests four friends to take the others, each card representing \$1.

CUMBERLAND.—Rev. T. S. Perry and wife are here on a visit and narrated their experiences at Orange Park, Fla., where the A. M. A. school has been so broken up.

FAIRFIELD.—The Good Will Homes are to have a fine church edifice. Ground was broken with appropriate ceremonies July 11.

New Hampshire.

WENTWORTH.—During the summer months the pastor, Rev. T. W. Darling, besides his regular morning service at the church, holds two other preaching services in out-districts, one two miles distant at two o'clock and another two miles further on at four o'clock, reaching home in season for the evening service. The Sunday school is in a flourishing condition, reaching its largest attendance for the year on a late Sunday. For the first time in the history of the church the last communion service was held in the evening with a large congregation present. It is proposed to hold it in the evening hereafter.

HOPKINTON.—The new pastor, Rev. J. S. Curtis, is proving himself the right man for the place and steadily growing into the affections of his people. He is accustomed often to preface his sermon with a brief talk to the children, which has proved

interesting and profitable, as shown by his past experience. One of his parishioners who is unable to walk sits, on pleasant Sundays, in her carriage by the open window and greatly enjoys song and sermon. At his first communion service one young man was received on confession to the church.

RYE.—The pastor, Rev. A. W. Mills, has been sorely afflicted in the death of his wife, July 4, after only a month's residence here. She had been in feeble health for some time, and it was confidently hoped that the change would prove beneficial, but no such anticipations were realized. He has the hearty sympathies of his people, as well as other friends, in his bereavement, which seems so untimely at the beginning of his promising pastorate.

CAMPTON.—Mr. Gardner Cook of Laconia, a former parishioner, has recently given to the church an elegant pulpit Bible. A contribution of \$22 was lately taken up for Miss Ellen M. Blakely, a daughter of Rev. Quincy Blakely, for 24 years pastor of the church, for her work at Marash, Turkey, where she has labored as a missionary for 10 years.

WASHINGTON.—The vestry of the church has lately been greatly improved. The revival interest following the labors of the district workers last winter is still manifest in the town. Several persons are expected to unite with the church at the next communion.

PIERMONT.—A movement has been started to secure a fund for a new bell for the church, which is greatly needed. With help already pledged from friends outside the parish, a successful issue of the endeavor seems assured.

GREENFIELD.—The church edifice at present is undergoing much needed repairs. The pastor, Rev. P. R. Cogswell, after an illness of four months, has so far recovered as to be able to resume services.

BARNSTAD.—Six persons were received to the church at the July communion on confession, three of whom were upwards of 70 years of age and the youngest 11. Five were baptized by immersion.

Vermont.

BAKERSFIELD.—The church is prospering wonderfully under the ministry of Rev. S. D. Angel. The parsonage has been painted and papered since his coming and a movement is now about to be made to remodel the meeting house. Beautiful lamps have been fitted up in the audience room.

WAITSFIELD.—The centennial of the church was held June 21-28. This was the first church of any denomination to be organized in the county, by Rev. Ebenezer Kingsbury. From it have gone out 12 ministers, and nine members have become ministers' wives. Addresses by former pastors and "sons of the church" were given. Reminiscences by former and absent members were read, and altogether it was an enjoyable time. Services closed with communion season and hand shakings long to be remembered.

Rhode Island.

PROVIDENCE.—*Benevolent.* Union services with the Central Baptist Church have been the custom for several years and continue this season. Their houses of worship look one another in the face across Weybossett Street.—*Pilgrim.* Rev. J. P. Hale, D. D., of Kenwood Evangelical Church, Chicago, will preach on the first two Sundays of August.—*North.* Rev. E. O. Bartlett will supply until September, during the vacation of Rev. F. H. Decker.

Connecticut.

NEW HAVEN.—Out of 112 jurors, just chosen, one-tenth are clergymen, 5 of whom are pastors of the several Congregational churches of the city.—The work of razing the old chapel, one of the buildings of the historic row at Yale, has been begun, and soon a grass plot will mark the place where many famous men of this country have been to regular daily devotions. This removal makes the third within three or four years of the buildings to be swept away, and but three remain. The chapel has been used both for classrooms and lodgings for over 100 years.

CHESHIRE.—The pastor, Rev. J. P. Hoyt, has concluded two series of sermons occupying nearly six months—one on the Fundamental Doctrines of the Bible, the other on the Founders of Congregationalism. He preached on Church Membership, July 5, reviewing the additions to the local church during the 172 years of its existence and showing that the average number added was 14 yearly. One year 104 were received. Of 70 members uniting in 1866 only 12 are now connected with the church. This shows the changes in country churches.

HARTFORD.—*South.* Dr. Parker is in Europe.—*Asylum Hill.* Dr. J. H. Twichell is at Keene Valley in the Adirondacks.—*Fourth.* Rev. H. H. Kelsey is also in the Adirondacks, but being chaplain of the

First Regiment will return the middle of August in time to go to camp with the State militia.—*Pearl Street*. During August the meeting house will be closed as is the custom, but the Endeavor Society and Chinese Sunday school will hold services as usual.

BRIDGEPORT.—*South*. The church edifice was trimmed with bunting and other patriotic decorations a week ago Sunday. In the evening the pastor gave an interesting discourse on the life and services of Samuel Adams, the Revolutionary hero.—*North*. Prof. W. F. Blackman of Yale continues to fill the pulpit, giving good satisfaction.

WEST HARTFORD.—Special services were held a week ago Sunday in honor of the fifth anniversary of the pastorate of Rev. T. M. Hodgdon. The pastor preached an interesting sermon reviewing that period. In the evening special gospel services were held, led by E. B. Dillingham of Hartford.

WEST SUFFIELD.—Plans are being laid for the building of a new chapel next fall on the north side of the meeting house, and the making of a number of extensive alterations and improvements on the edifice, including painting and moving the organ downstairs.

MIDDLETOWN.—Union services will be held the first two weeks in August with South Church and the last two with North Church. It is expected that Dr. G. C. Adams of St. Louis will preach the four Sundays in the absence of both pastors.

LISBON.—The last of the six local conferences this year was held here July 1, with Rev. Q. M. Bosworth. The meeting was largely attended in spite of the hot weather, and was of unusual interest. Dr. W. S. Palmer of Norwich preached the sermon.

SOUTH COVENTRY.—The annual midsummer rally of the Connecticut Sunday School Association was held last week Tuesday. Large crowds were in attendance from all the surrounding towns, and the meeting was one of the most successful yet held.

WEST TORRINGTON.—Several decided improvements to the audience-room of the church have been made, including the lowering of the pulpit several inches, raising the aisles to a level with the rest of the floor, and the laying of a heavy new carpet.

GREENWICH.—*First*. The church at Sound Beach is one of the first in the State to provide a place for the storage of bicycles during church services. Arrangements have been made whereby the wheels can be stored in the basement.

NORWICH.—*Broadway*. Dr. Lewellyn Pratt will spend the month of August at Plymouth, Mass.—*Second*. Rev. C. W. Morrow will leave the last of this month for Lake Pocotopaug, East Hampton, Ct., where he will stay through August.

WILLIMANTIC.—The good citizenship committee of the local C. E. union has voted to raise \$1,000 for the purpose of carrying on the proposed war against vice in this vicinity.

EAST GRANBY.—James R. Viets, one of the foremost men of the town, died last week at the age of 75. He was a lifelong member of the Congregational church and for 39 years was its treasurer.

IVORYTON.—Rev. L. S. Griggs will not resume preaching for some weeks, in order that he may fully recover. In the meantime the pulpit will continue to be filled by neighboring clergymen.

ANDOVER.—The offer to put in a new furnace by the women of the church has been accepted by the society. Extensive repairs are being made on the horse sheds.

ROCKVILLE.—Rev. C. E. McKinley of Yarmouth, Me., whose call was recently noted, has accepted and will begin his duties Sept. 1, just a year from the time the former pastor left.

The conference report of State registrar, Rev. W. H. Moore, just out, shows the Second Church of Waterbury to be the largest in the State with a membership of 956, the South Church of New Britain in consequence falling to second place with 934 members. The Fourth Church of Hartford comes next with 872 members, and the Dwight Place Church of New Haven is fourth with 805 members. The Second Church of Waterbury is now the second largest in New England, and the South Church of New Britain is third in size.

MIDDLE STATES.

New York.

SYRACUSE.—The synodical missionary of the Reformed Church started a mission last spring in what might be called the parish of the South Avenue Church. A protest was made by the State H. M. S. to the Domestic Missionary Society of the Reformed Church, and though a house had been leased, a student put on the field and services maintained for some weeks, the mission has been withdrawn on the basis of the conference and agreement of non-in-

trusion into a parish of the other entered into December, 1892, in New York by the Congregational, Presbyterian and Reformed denominations.

DE RUYTER.—A movement of considerable strength is under way in this town to organize a church. Rev. D. W. Bull of Pitcher was sent for recently to explain the polity and to advise in regard to steps to be taken for a Congregational church. The congregation is holding services in Russell Hall, prominent men are in the movement, and a Ladies' Aid Society of six members has already been organized.

BROOKLYN.—*Rochester Avenue*. The trustees have voted to recommend that the church grant them the right to sell their property and buy and build elsewhere. Later resolutions were passed by the church to grant such right. The trustees have an option on a lot 100 x 150 feet, where they expect to build in the near future. The present property is now for sale. Rev. A. F. Newton is pastor.

New Jersey.

EAST ORANGE.—*First*. The four ladies' societies have recently been federated and turned into committees of the one general Woman's Society for Christian Work. The committees are: the church aid, the foreign missions, the willing workers, and the twinkling stars. The new body now numbers 97 members, and the good work already done by it gives promise of large results in the future.

ELIZABETH.—The general interest in the church is good. Seven adults were received to membership at the last communion. Three hundred and fifty dollars have recently been paid on the debt, making \$650 since Jan. 1.

MORRISTOWN.—The church is progressing peacefully. Twelve new members were recently received. The pastor will occupy his pulpit the whole summer.

THE SOUTH.

Alabama.

BLACKWOOD.—*St. John*. Missionary Stablings recently assisted the pastor, Rev. M. V. Marshall, in services for five days which resulted in an ingathering of 13, making a total of 20 in recent weeks, while others are yet to come.

KIDD.—*Union*. A gracious blessing came to this people July 5, which caused the farmers to forget their work and give the week to special services. The results already realized are seven additions by letter and seven on confession, with more to follow.

THE INTERIOR.

Ohio.

OBERLIN.—During vacation Prof. A. H. Currier supplies the First and Prof. H. C. King the Second Church.—Rev. D. L. Leonard, D. D., of this city supplies his old pulpit at Northfield, Minn., for a month.

Rev. W. G. Roberts of Hudson, Mich., is regularly supplying the Sylvania church.—Geneva is materially enlarging and improving its house of worship.—Hampden church has been greatly quickened by a week's meetings of Evangelist A. T. Reed, and received two additions.

Illinois.

PORT BYRON.—At the close of his three years' pastorate Rev. R. W. Newlands has just reviewed that period and showed that 106 new members, 92 on confession, have been received. Mr. Newlands has now gone with several friends on a two months' bicycling tour of England and Scotland.

Indiana.

ANDREWS.—This church, almost disorganized by the forced changes of population consequent upon the Debs strike, is again showing some strength. Twenty-one new members have been received in six months. A Ladies' Aid Society of 24 members is rendering efficient financial assistance. The Sunday school is improving in numbers and discipline. It has adopted a systematic plan of benevolence, giving to each of the six societies. At a recent concert a model "Mayflower," 20 feet long, was anchored in the church and the Pilgrim history was told in song, costume and story.

INDIANAPOLIS.—*Mayflower* unites with the Fourth Presbyterian for the vacation. Rev. G. E. Hill supplies the united congregations July 19, 26. Rev. J. W. Wilson is with his family at Red Wing, Minn. His infant son Donald died on July 14.—*Fellowship*. Rev. F. M. Whitlock and Rev. O. D. Fisher of *People's* will remain at their posts, taking no extended vacation and keeping up regular services.—*South* and *Pilgrim* also maintain regular services, depending on supplies.

ALEXANDRIA.—Superintendent Curtis was here July 19. There was communion and reception of members. Rev. J. C. Smith is winning golden opinions from the people, and the church looks forward hopefully and is planning to secure the equipment of a lot and building.

TERRE HAUTE.—*Second*. Rev. W. F. Harding gives his vacation to Chautauqua work. He acts as Indiana secretary of the C. L. S. C. He goes first to an assembly at Eagle Lake, Ind., and then conducts the work at Macatawa Park near Holland, Mich.

Michigan.

ROMEO.—The churches of this place are holding union open air meetings during July Sunday evenings. A lot centrally located has been seated to accommodate about 400 persons, and the pastors preach in turn. The attendance has been unexpectedly large. Everybody is interested. The best of order prevails. The outskirts of the lot are thronged with carriages. Many people who never go to church are in the audience. The service lasts just one hour, beginning at 7 P. M. The singing is congregational and printed programs of song are distributed. Rev. E. C. Oakley is the Congregational pastor.

Wisconsin.

BELOIT.—A mass meeting of the Sunday schools of the city, held July 5 with the First Church, gave the initiation to a new movement undertaken by the city pastors for developing and improving Sunday school work. Rev. W. W. Sleeper presided and Dr. G. R. Leavitt gave the address of welcome. The schools came in procession with banners and the attendance was large.

THE WEST.

Missouri.

ST. LOUIS.—*Pilgrim*. Dr. Michael Burnham will spend a part of his vacation on the lakes and in the Northwest. The pulpit will be supplied as follows: July 12, 19, 26, Rev. Wolcott Calkins, D. D.; Aug. 2, Rev. G. E. Wallace, D. D.; Aug. 9, 16, 23 and Sept. 6, Rev. E. P. Terhune, D. D.—*Bohemian*. The official board of the St. Louis City Missionary Society at its last meeting authorized the committee on Bohemian work to make contracts for the erection of a house of worship. The architect is at work and it is expected that contracts will be let before July 24. The work will be under the direct supervision of Rev. A. L. Love, superintendent of city missions.

Iowa.

HUMBOLDT.—Fifteen members were added at the July communion. This makes a total of 43 accessions since Rev. R. L. Marsh was called to the pastorate in January. Of that number 27 have been received on confession. This increase marks simply the normal growth of the church, no special meetings having been held, except services during Passion Week. The meeting house, though the largest in the place, is far too small for the congregations. The attendance at the midweek prayer meeting is keeping up through the hot weather, with a continuous gradual increase, and the membership of both the Junior and Senior C. E. societies is increasing. This quarter-centennial year promises to be the most fruitful one thus far in the history of the church.

BUFFALO CENTER.—The condition of the church has steadily improved since the Cordner meetings, and interest is increasing under the leadership of the new pastor, Rev. N. L. Packard. Thirty-five new members have already been received and more are sure to follow in a few weeks. The audience-room is filled at the Sunday services, extra chairs being placed in the aisles. An effort is being made to pay off an indebtedness of \$150, toward which over \$100 already have been subscribed.

THOMPSON AND LEDYARD.—The new pastor, Rev. F. A. Slyfield, has introduced the envelope system of raising funds at both places. He has also organized a Ladies' Aid Society and Senior and Junior C. E. Societies. Several accessions are expected at both churches at the next communion.

RICEVILLE.—An effort is being made to pay off the church debt, with good prospect of success. The women raised \$70 June 16 through an experience social, and July 4 they netted over \$100 from serving dinner. Rev. L. M. Pierce is pastor.

TRAEER.—The midsummer communion was a time of special spiritual blessing and there were four additions to the membership. Mr. G. M. Herrick gave a lecture July 19 to a delighted audience.

Minnesota.

MINNEAPOLIS.—*Plymouth*. Rev. Dr. G. H. Bridgman of Hamline University is supplying the pulpit for the present.—*Lyndale*. A former pastor, Rev. R. A. Hadden, has supplied the pulpit for two Sundays during the vacation of Rev. L. H. Kellar. A reception was tendered Mr. and Mrs. Hadden by their former flock.—Rev. George H. Wells, D. D., has returned from Japan and spent a day with his Minneapolis friends, who were all glad to see him. He is at present at Dover, Ill. He has enjoyed his trip to Honolulu and Japan, but is not completely restored to health.

[PUBLISHER'S DEPARTMENT.]

Exit, the Spinning Wheel.

WOMAN'S WORK IN NEW FIELDS.

When the spinning wheel and the loom went from cottage to factory there began a world revolution not equaled by any overturning of an old order which civilization has witnessed. When cloth was no longer spun and woven and bleached and fashioned by home skill, but came from factories and called for a price instead of for effort at first hand; when baking and brewing and churning became great separate industries, like soap-boiling, candle-making, and a score of other tasks which had once filled woman's days to the full, civilization stood on the threshold of a great new era, compared to which those were unimportant times when slaves were turned loose into the condition of self-dependent freemen, and vast armies were disbanded after having forgot all crafts but the craft of war. History took on a new turn in this revolution, or evolution, to which almost no other can compare. The hands and hearts and minds of millions of women, born and yet to be born, stood ready for new occupations in large degree, and some of the gravest questions this old world has propounded stared in the faces of both men and women then, nor have they ceased their insistence nor their gravity even now.

In what may woman engage to do best justice to her powers and most good with them and suffer least detriment to her womanliness? We are told that there are over 2,000 occupations open to women today, as against only three to which they could turn a generation ago. The general aspect of the world today toward a woman at the bar or on the jury, for instance, is far different from what it would have been thirty years ago, but there are still thousands who are unreconciled to such conditions, and among womankind there are almost as many, proportionately, who view with dread the prospect of going into the world as bread-winners as there were a half-century ago. To these the first choice of occupation is one of the very first which opened to the woman in search of opportunity. Teaching is the nearest and dearest work to the truly feminine heart, and although it was one of woman's first resources it has been outclassed by none subsequent to it either in the extent of its demands or the rewards they offer. From the college presidency to the teaching of babes there is call in every field for the capable woman, but in no branch of labor, educational or otherwise, can women find a field so peculiarly their own as in the kindergarten.

Kindergarten! Beautiful word, suggesting the flowers of childhood and the tender study and love and care of the coaxing gardener, who is wise beyond the point where men expect roses to flourish under the same treatment as violets, but gives to each tender plant the care which, by minute, individual study, he has found it to be in need of. This branch of education is offering perhaps the most and the choicest inducements of any occupation open to women. It is a field in which they need feel no stress of competition except among themselves, for in it there can be none of the vexed strife between men and women such as works so sorely on the spirits of those women who choose the more advanced stages of educational work. In it, however, women find a vocation which is more than bread-winning, a calling next of kin to their crown of glory—motherhood. For that sacredst of offices it fits such as God may, in time, elevate thereto, and for those who may always find their work outside the walls of home it opens up opportunities of a depth and breadth and beauty any one might well envy. The science of child study, to which it has given birth and impetus, is assuming proportions and revealing charms which take captive the finest minds, and from being first misunderstood as a scheme for "amusing children," kindergartening has come to be recognized as one of the most subtly delicate and beautiful, as well as one of the most important, of all sciences.

From Mrs. J. N. Crouse, the director of the Chicago Kindergarten College, No. 8 East Van Buren Street, Chicago, Ill., where many of the best teachers in the country have been trained, it was learned that the demand for good teachers far exceeds the supply and that places are sometimes open for months looking for "the right woman." Further inquiry also brought out the facts that a knowledge of kindergartening is a strong recommendation for applicants for ordinary positions the country over, and that salaries may be said to be better in this than in almost any other branch of woman's work. For instance, teachers who have had but two years' instruction receive from \$500 to \$600 per year for services during half a day through the school year, and students who have had three or four years of theoretical and practical instruction receive from \$800 to \$1,500 per year. These, then, are some of the facts of one of the promising and honorable vocations open to women.

A good child is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

LAKE PARK.—The coming of a new pastor has stimulated the church to secure a parsonage costing about \$1,000. This puts the work on a stable foundation. The usefulness of the parsonage fund of the C. C. B. S. was never better illustrated than at Lake Park, where without its help it would have been impossible to secure a house for the minister either by purchase or by rent.

VERDALE.—Since the coming of Rev. R. W. Harlow finances have improved, a choir has been organized, a prayer meeting started and, with some pressure from the H. M. S., long deferred obligations to the C. C. B. S. are being met. The pastor, a grandson of a Revolutionary soldier, delivered a patriotic address July 4.

HIBBING.—The work received some harm through the sudden departure of the missionary, but Rev. E. C. Lyons of Appleton at once took his place and a congregation is being gathered with prospect of good work. Hibbing is a mining town of 2,000 people in the iron region.

ANOKA.—Rev. H. N. Pringle has closed his work here and is spending some time in Kansas. The church has been greatly strengthened by his pastorate and he has won the affections of all. He has offered himself as a foreign missionary under the American Board.

CROOKSTON.—The house of worship has been repaired, electric lights and new carpet secured and other improvements made. Rev. H. P. Fisher has been investigating some fields that are calling for new work. He will spend his vacation in New England.

LAKELAND.—Rev. A. A. Davis has collected money sufficient for thoroughly renovating both parsonage and church. New life has been awakened in the church. A pound sociable has been held with large attendance and many gifts for the pastor.

MADISON.—The church has been pastorless for two or three months, during which time it has been raising money to pay the retiring pastor. A former minister, Rev. David Donovan of New Paynesville, is spending some time with it.

The foundation of the new meeting house at Walker has been laid. Funds are being solicited for the building, which will be erected at once.

Kansas.

WICHITA.—*Plymouth.* Although this church was reported as having received home missionary aid last year, it received none for itself. Under the plan for a single pastorate in the city, adopted in 1894, the aid granted to Wichita last year was for work done under the supervision of the Plymouth pastor, but outside his own parish. Plymouth Church is self-supporting and is enjoying peculiar prosperity.

OTTAWA.—Presbyterians and Congregationalists unite in the morning service through July and August. In the evening five churches join in union meetings held with the Baptist church. A delightfully fraternal spirit exists among both churches and pastors.

Supt. L. P. Broad is exploring the western frontier. Many of the new counties he has visited have unusual promise of fair crops, but some sections, including most of Wallace and portions of Ford and Meade Counties, will have no crops whatever. The spiritual condition of the frontier churches is excellent. The pastors are being pressed with calls to occupy new preaching stations and are complying to the extent of their time and strength. The home missionary tent is to be pitched on the prairie in the heart of Meade County, and meetings began there July 19.

North Dakota.

FARGO.—Rev. J. F. Dudley, D. D., July 12, gave a historical discourse upon the development of Christian work during the last 25 years in this city, which has just celebrated its quarter-centennial. He showed the wisdom of planting the work here and the results that have been achieved. Among other things he dwelt upon the fact that Fargo College originated in the plans of its founders with the first association of Congregational churches that met here, in September, 1882.

NIAGARA.—Supt. H. C. Simmons spent July 12 with Rev. W. B. Cunningham, preaching at Adler, an out-station 13 miles to the southwest, in the afternoon and conducting communion service at Niagara in the evening. Three persons were received to membership. This church has made excellent progress in the past few months, adding to the furnishing of its building and largely increasing the attendance.

MELVILLE.—Mr. Evan Halsall, a young Methodist, has commenced work here and at Edmunds, Pingree and Buchanan under favorable circumstances. He is welcomed by good congregations at each point. The field is an important one and

includes a large number of people, although to care for it the pastor is obliged to drive over 20 miles and back each Sunday.

HILLSBORO AND KELSO.—Rev. N. P. McQuarrie, whose resignation will take effect Sept. 1, enters evangelistic work because he feels distinctly called to this form of service. During his pastorate the church at Kelso has been organized and a house of worship erected.

REYNOLDS.—A church of seven members was recognized by council June 30. It is cared for by Rev. J. D. Whitelaw, and is to be yoked with Cummings and Buxton.

CALIFORNIA.

California.

SAN FRANCISCO.—Rev. C. O. Brown, D. D., who for some time has conducted an independent church in this city, is about bidding farewell to his congregation, having accepted an invitation from one of his sons to spend the summer recuperating his health. Whether or not Dr. Brown will return is by no means certain. Mrs. Sarah B. Cooper, who has been attending the General Federation of Women's Clubs in Louisville, Ky., has returned and assumed her usual duties, among them the leadership of the large Sunday school class now meeting in Native Sons' Hall. During her absence Prof. C. S. Nash of Pacific Seminary had charge of the class. Rev. Frederick Flawith of Fourth Church is sojourning in British Columbia.

SACRAMENTO.—Mrs. H. N. Hoyt, the pastor's wife, has been greatly cheered by the success of her plan for mission study among the women. Six different circles have been organized, each taking a special field on which to read up and write papers. The meetings have had an average attendance of 27 and unusual interest has been manifested. Each group aims to raise \$25 for the Woman's Board by Sept. 1.

SAN BERNARDINO.—*Bethel.* It has been decided to continue the work here. Rev. J. R. Knodell, pastor of the First Church, for the present will have charge of this work also.

CURRENT THOUGHT.

AT HOME.

It is gratifying to find the religious press of the country rising to its duty and stating in unequivocal language the real issue which voters face in this campaign. *The Examiner* says, "It is a question of honesty, integrity and national permanence . . . a bare majority against this conspiracy of dishonor is not enough." *The Living Church* believes that "the common sense and common conscience of the people will prevail." *The Watchman* holds that "if the Republican party is returned to power it will be charged with moral duties which far outrun its platform." It believes that "the great question of the hour is whether we can trust these radicals, some of whom avow theories that would drive them to the Paris Commune, to redress their grievances in their own way without regard to the equally sacred rights of others, and without regard to public faith or order." *The Pilot* dislikes the platform, confesses to some admiration for Mr. Bryan's personality, but refuses to advise its readers what to do. *The Christian Intelligencer* says that the Chicago platform "is so revolutionary and anarchistic, so subversive of national honor and threatening to the very life of the republic, that patriotism and loyalty to righteousness" constrain it to enter its vigorous and unqualified protest. *The Independent* says the principles enunciated at Chicago "are such as honest men, who believe that debts paid in bad money are debts in part repudiated and that mob rule is criminal rule, must condemn and reject as of the very essence of dishonesty and anarchy." *The Jewish Messenger* affirms that "Great as is our country, it cannot seclude itself from international commerce and the world's interests; its debts must be paid precisely as incurred, and its money must be acceptable for full value everywhere." *The Northwestern Christian Advocate*, being an official paper, is forced, it thinks, to hold "a compulsory neutral position," but it is easy to see that it sympathizes with the uprising of many of the Western people who voiced their opinions in the Chicago platform. *The Evangelist*, through Dr. H. M. Field, asks, Shall We Have Order or Anarchy?

[PUBLISHER'S DEPARTMENT.]

Chicago as an Educational Center for Women.

The University of Chicago, with its great money endowments, its splendid equipments of special buildings for the natural sciences, its facilities for postgraduate work, its equal opportunities for men and women, has drawn the attention of the entire country away from the far East as the educational Mecca of students, and bids fair to change the educational center of the United States from New England to the southern shore of Lake Michigan. The single fact that this great university in its incipency provided three commodious and finely equipped buildings for the accommodation of its women students shows the importance it attaches to their higher education, and sets a standard for their intellectual development such as no other city in the United States can boast.

It has long been known to well-informed people that the standard of intellectual culture among women in Chicago has for many years been the highest, and while it is well said that comparisons are odious, yet it is true that as long ago as the meeting of the Women's Congress in 1882, when the Chicago Woman's Club entertained that highly cultured and dignified body of women, the superiority of Chicago women as speakers, parliamentarians and in general ability to guide and inform audiences was generally and generously recognized. At that time a distinguished woman from New York city said: "I feel as if the Chicago women were a deep sea in which we Eastern women swim as small and unimportant boats."

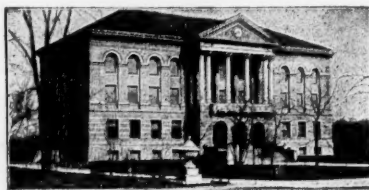
The women's clubs of Chicago are the most numerous and enroll the largest membership of those of any city of the United States. They also contain the largest proportion of women who are college graduates. Two of these clubs, the Fortnightly, with a membership limited to 200, and the Chicago Woman's Club, with a membership of nearly 800, have very handsomely equipped clubrooms which occupy the entire fifth floor of one of the great business blocks in the heart of the city. Here, over a quiet cup of tea or chocolate, which can always be obtained on call, the best women of Chicago meet to discuss matters of general interest or to formulate plans for the humane and Christian enterprises for which they are so noted. The presidency of the National Confederation of Women's Clubs, with its 200,000 members, has, for the second time, been awarded to a Chicago woman, Mrs. Charles Henrotin, notwithstanding a vigorous attempt on the part of Eastern members to remove it to New York.

All the pupils of Chicago schools, public and private, have the advantages possessed only by great cities—of access to the great libraries of the city, to its Art Institute, now among the finest in the country, to its museums, which contain many of the most valuable things shown at the Columbian Exposition, to its great Academy of Science, etc. The musical and other entertainments are also an important factor in a liberal education for girls. The Thomas concerts continue throughout the winter season, and as the rehearsals are given on Friday afternoons they are attended by hundreds of pupils from the schools. The best musical artists come to Chicago every winter.

The great Chicago Conservatory of Music and Elocution, under the direction of Samuel Kayzer, with its finely equipped studios in the Auditorium and its corps of teachers in each department from the front ranks of the profession, offers the opportunity to the pupils of Chicago schools for education in all branches of musical and dramatic art which New York

and Boston have until recent years monopolized.

A great deal of the credit of the general high standard of culture among Chicago women is due to the Chicago private schools for girls, which, ever since the great Chicago fire, have been doing singularly effective, if quiet, work. Among the twelve or fourteen long-established schools for girls in Chicago, only two receive more than twenty boarding pupils, none receive over thirty, while the majority receive only ten or twelve in the families of the principals. This restriction has had the effect of bringing the young girls who are boarding pupils into close personal relation to the principals of these schools, to the great advantage of these pupils, since among the principals of the private schools of Chicago are to be found women distinguished not only as educators but as scholars

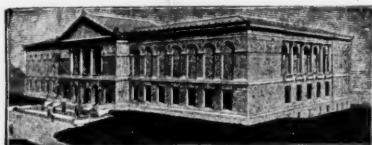


ACADEMY OF SCIENCES.

and writers to a degree scarcely equalled by any other city in the country.

Another interesting fact in regard to these private schools is that all may make a specialty of fitting girls for college, and every September witnesses the interesting spectacle of special trains for college students. Usually these trains are decorated with flowers, furnished by the officials of the various roads, and the young ladies leave Chicago for Vassar, Smith and Wellesley under the happiest auspices of attention and *ecclat*.

One of Chicago's leading schools for girls is the Loring School on Prairie Avenue, founded in 1876 by Mrs. Stella D. Loring and Miss Howells, a sister of W. D. Howells. This school is now under the principalship of Mrs. Loring, a most cultured, scholarly woman, who, besides her large number of day pupils, receives into her family twelve young ladies as boarding pupils. The Loring School gives especial attention to college preparatory work, and its certificates admit to the leading colleges for women and co-educational univer-



ART INSTITUTE.

sities without entrance examinations. At Mrs. Loring's home the pupils meet the *literati* of the city, as Mrs. Loring gives frequent evenings when distinguished people read papers or give musical recitals or meet with members of her family socially.

On Indiana Avenue, near Twentieth Street, are the two spacious buildings occupied by the Holman-Dickerman School, under the principalship of Mrs. L. C. Holman and Miss F. S. Dickerman. The course of instruction embraces all the studies included in a thorough English education, and especial attention is also given to the study of French. The school numbers among its pupils and alumnae the daughters of some of Chicago's most prominent families. While this has been strictly a day school in the past, Mrs. Holman and Miss

Dickerman intend receiving a few boarding pupils into their home in the fall.

Further south—for these are South Side institutions—is to be found the Kenwood Institute, on Forty-seventh Street, near the lake. The principal, Miss A. E. Butts, receives into her large and finely appointed home about twelve boarding pupils. This school has the distinction of being the only girls' school affiliated with the University of Chicago, thus obviating the necessity of entrance examination. A certificate from the principal of Kenwood Institute admits to the University of Michigan, the University of Wisconsin, Vassar College, Smith College and Wellesley College without examinations. Special attention is given to the study of art history, illustrated lectures being given regularly on this subject.

On Oakenwald Avenue, also near the lake, is Ascham Hall, a school for young ladies. The principal is Miss Kate Byam Martin, a sister of Mrs. Charles Henrotin. Miss Martin's school is noted for the attention it gives to modern languages and to art. Examinations for the University of Chicago are given quarterly at Ascham Hall. Miss Martin, having lived many years abroad, speaks French and German with fluency. She is the author of several well-known works of fiction and travel. Miss Martin receives twelve young ladies into her house.

Eight miles west of the city, but connected with it by numerous lines of electric and steam cars, in the beautiful suburb of Oak Park, is the Scoville Place School, Mrs. Helen E. Starrett, principal. This school is named for the gentleman whose spacious mansion, surrounded by five acres of lawn, the school has occupied since his death. On account of its size, large and finely furnished rooms for pupils and its general superior equipment, this school has been named the Ogontz of Chicago schools. It accommodates twenty-five boarding and one hundred day pupils. It is especially noted for the attention given to the use of good English in speech and composition. Its certificates admit to all the best colleges for women. Mrs. Starrett is well-known in the literary world, not only for magazine articles on educational topics, but for several books on ethical and social subjects. Her *Letters to a Daughter* have been read by thousands of young girls during the past ten years.

Beautiful Kenilworth, a few miles north of Chicago, on the heavily-wooded bluffs overlooking Lake Michigan, possesses one of the most thoroughly equipped schools in the country, Kenilworth Hall. Within easy reach of the city by numerous suburban trains, with a most beautiful natural environment, are situated the home of Mrs. Babcock, the principal, and another building devoted exclusively to the purpose of recitation and study. Mrs. Babcock is an experienced teacher of widespread reputation. While, if desired, pupils are prepared for college, the special inducements offered by this school are delightful home associations and a most thorough course of study along general lines under Mrs. Babcock and a corps of competent assistants. Numerous graduates of Kenilworth Hall, prominent in society and literary circles, attest the thoroughness of Mrs. Babcock's training. Mrs. Babcock receives twelve boarding pupils into her home.

The truth is that Chicago, possessing its unsurpassed opportunities for general culture, with such finely equipped schools, offers inducements which are proving sufficient to cause parents to turn their eyes thither when considering the question of the education of their daughters.

THE INTERNATIONAL C. E. CONVENTION.

CLOSING SESSIONS, JULY 11-13.

WHAT IS THIS MOVEMENT?

Had the entire concourse at the great Saturday afternoon open air service adjourned to the meeting for citizens on the White Lot, the two tents which were in readiness for the evening program would hardly have covered one-half of the multitude. As it was, the streaming columns of humanity which took up their line of march from the Capitol to the Treasury were thinned out by the withdrawal of detachments all along the route, and at their destination were reduced from the tens of thousands to two fair audiences. The object of the gathering was the enlightenment of the general public as to the aims of Christian Endeavor, and the empty seats might have resulted from generous forethought on the part of many regular delegates in favor of their entertaining brethren and sisters. The words of one speaker were the thoughts of all: Christian Endeavor work is the process of leveling up—socially, intellectually, spiritually. The highest ideal is the standard up to which every life is encouraged to develop.

THE SUNDAY PROGRAM.

With a view to introducing no disturbing influences at the regular hours for Sunday worship and Bible study, the framers of the convention program left open the morning and evening hours, and the appreciative Endeavorers, interested in seeing Washington in its church home and at its church work, crowded the large and small edifices throughout the city. The afternoon hour appointed for denominational missionary rallies found good congregations in tents and churches in twenty-eight points of the city despite the hot wave which settled down with intensity on Sunday to remain through the sessions. At Tent Williston Dr. W. E. Barton, again representing the Congregationalists as chairman, introduced a strong list of speakers, among them Dr. C. C. Creegan, Miss M. W. Leitch, Rev. G. W. Moore and Rev. W. G. Puddefoot. Other bodies were led in thought to foreign fields by such able speakers as their ranks afforded, and the advance announcements for every meeting satisfied the delegates generally that their own denominational rallies were for them the most attractive.

The meetings for Sabbath observance in one of the largest halls of the city, and the citizens' evangelistic meeting in Tent Washington had stirring addresses, the former by Mrs. H. T. McEwen and Rev. Messrs. J. B. Davison, Alex. Alison, D. D., and W. F. Crafts; the latter by Rev. B. Fay Mills. The usual C. E. prayer meetings of the evening had the added inspiration of new voices from remote places—an inspiration which was further re-enforced by the eloquent pulpit utterances of visiting preachers at the evening worship.

THE WORLD FOR CHRIST.

The continuance of the subject of missions absorbed the attention of the last morning. This first meeting of the World's Christian Endeavor Union afforded a broader view of Christian work than any other session in the addresses of representatives from England, Germany, India, Africa, Persia, China and Armenia. While the introduction of other visiting missionaries from the field was in progress in one tent about forty volunteers for missionary fields stood before a great applauding audience in another, and in the third tent was being heard by a tremendous and most enthusiastic assemblage "a message from Armenia to Christendom." The speakers here were Rev. F. D. Greene, Van, Armenia, Miss Rebecca Kirkorian, Aintab, Turkey, Miss M. W. Leitch and Rev. B. F. Mills. From the first two, who had come back from the land of the sultan as "missionaries to Christendom," were heard such appeals for the "remnant of Armenia" as only eyewitnesses, and broken-hearted sympathizers could

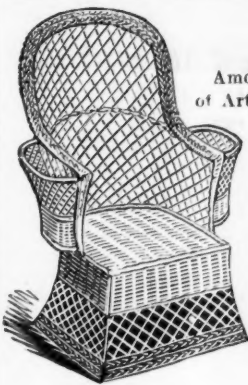
utter. The half was not told, but only hinted at, yet the hearers shivered at the recital of the condition of "a whole nation waiting as sheep to be slaughtered." "Is not America responsible," asked a native of Armenia, "for what has happened on account of the very charity she has shown us?" At the close of her own address Miss Leitch called the native young woman to her side, and, throwing over her head and shoulders an American flag, besought her hearers to offer their help for the dying Christians. Faced by such an object lesson, and with the cries of the victims almost ringing in their ears, the persons present were visibly affected by sadness.

Rev. B. Fay Mills had ready an answer to the native girl's query, and went on to enumerate the causes and explain the present state of the relations between the Turks and their dependent neighbors. At his utterance that the blame lies to some extent at the door of the United States, there was a great outburst of applause and cheering, which was heard again many times. Whether the young Americans whose voices, calling for repeated denunciations of our Government, thrilled and whose handkerchief salutes electrified the speaker to a repetition of his words would have reiterated his phrases in the calm of a fair consideration may be questioned. But that hundreds, perhaps thousands, of the young people rose to their feet pledging their aid in raising funds at their homes for the sufferers was sufficient evidence of the impressions which were left with them.

RENEWED ALLEGIANCE.

The great session of the closing consecration service was distributed over the city in eight sections. Before each gathering a stirring sermon was preached, and then, as the roll of States and Territories was called, brief responses were read, sung or repeated, and the great convention of '96 was declared adjourned. It was not merely the close of a round of meetings, but it concluded as well a period of earnest prayer by an army of God's children; of Bible study, led by students of the Word; of evangelistic efforts, conducted in many places and at many times of day and night; of excursions to historic grounds; of bicycle runs and parades; of ascents and peregrinations. From all this and much more Washington has learned of what profit and pains it is to entertain an international convention of Christian Endeavor. San Francisco, '97, is the cry which will resound through the country next year. In 1898 Nashville will doubtless be the favored city, and even thus early our English visitors are urging us to familiarize our ears with "London in 1900." H. H. S.

INSIST on having just what you call for when you go to buy Hood's Sarsaparilla, the one true blood purifier and nerve tonic.



A NEW CHAIR.

Among the many ingenious and novel designs in our new Exhibition of Art-Stained Willow Furniture is this double-pocket easy-chair.

It is a charming piece of furniture. The seat is low and very deep, and the back rises to support the head and shoulders at an easy incline. The sides follow the line of the arms in comfortable reclining.

On either side is a deep, large pocket. Here may be stowed books, letters, newspapers, fruit, your wife's sewing, or any of the many articles which you want directly at hand.

Think of the enjoyment of such a chair on the piazza. It will do all the duty of an extra table. We cushion and trim the chair as desired. You have your choice of several styles of color finish, including the new, rich shade of grass green.

PAINE FURNITURE CO.,

48 CANAL STREET, BOSTON.

POND'S EXTRACT for pain without an equal for forty years. Carries this prestige with every bottle.

A POCKET-CHAIR.—Every one knows the convenience of having a low table placed beside one's chair, so that a dozen useful articles are within easy reach at your elbow. An improvement has now been made over this idea, by which the table and chair are both united. The contrivance is called a "Pocket-Chair," and it is a Chinese invention; the chairs themselves being imported direct from China. They are on sale at the Paine Furniture Co., and cost only a few dollars. They are very luxurious.

SOLID

Is the basis upon which Hood's Sarsaparilla builds up the health. Unlike opiates, narcotics and nerve stimulants, Hood's Sarsaparilla builds permanent strength upon rich, red blood, vitalized and vigorous, loaded with nourishment for nerves and muscles. Hood's Sarsaparilla permanently cures scrofula, catarrh, rheumatism, nervousness and weakness, because it purifies and enriches the blood.

HOOD'S Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills the best family cathartic and liver stimulant. 25c.



THE BUSINESS OUTLOOK.

The volume of general business continues light, smaller even than was expected, although expectations were not high. The political situation, the shrinking gold reserve, which is now down to \$89,761,336, and the falling values of securities all make for extreme conservatism on the part of merchant and capitalist. To be sure, the decline in security values is largely the work of an organized bear party in Wall Street, but even though this is true, the fall in prices has its unsettling effect.

Although general trade is light, the business situation is in pretty healthy condition in this respect, that jobbers and retailers have operated cautiously and are not overstocked with goods, the bulk of the supply being in factory warehouses, where they are carried most easily. Hence, if the condition of affairs becomes absolutely acute, the mercantile people are in better shape to stand a strain than if they had goods piled up on their shelves and notes in payment therefore coming due.

Iron and steel prices have suffered a further recession, and the industry is in less satisfactory shape. Production of pig iron is being curtailed, but the current demand is so small as to necessitate, it would seem, a further curtailment. What is true of iron and steel is also true of woolen and cotton goods. As to the cotton manufacturing industry, however, the closing down on half time of 4,500,000 spindles in New England during July and August ought to help the situation materially by relieving it of the great glut of goods. Reports regarding the lumber market are also discouraging, it being said that dealers in Philadelphia have in some instances been obliged to take houses in payment.

Bank clearings in the United States for last week aggregated \$955,000,000, which was three per cent. less than for the previous week, and a falling off of seven per cent. compared with the corresponding week of 1895. The speculative situation is entirely in the hands of the bear operators, and they hammer values in the stock exchanges with comparative immunity. The uncertainties of the immediate future are so great that large interests do not dare to buy securities, and the public is absolutely absent. The wicked bears are thus without opposition, and liquidation has been heavy enough to make the floating supply of stocks ample for borrowing purposes.

It has always seemed to me marvelous that through those two narrow slits in my head which we call eyes the whole stupendous panorama of the world can find room to enter my brain. Never was a tighter passage devised for so vast a procession.—H. H. Boyesen.

Do you want a Tonic?

Take Horsford's Acid Phosphate.

Dr. W. J. NORFOLK, Chicopee Falls, Mass., says: "I have used it as a tonic and stimulant with success. I always keep it in the house for my own use."

Marriages.

The charge for marriage notices is twenty-five cents.

AHLERS-GILMAN—In Wellesley, July 8, by Rev. A. H. Quint, D. D., Louis A. E. Ahlers of Colorado Springs, Col., and Mary Russell, daughter of Mrs. Frances T. Gilman of Wellesley.

SIMONDS-QUICK—In Ludlow, July 16, by Rev. A. J. Quick, father of the bride, Prof. B. S. Simonds of Pottsville, Pa., and Marion J. Quick of Ludlow.

WALKER-REED—In Worcester, July 16, by Rev. Lyman Whiting, D. D., assisted by Rev. W. H. Walker, brother of the groom, and Rev. W. S. Kelsey, Henry Hammersley Walker of Ann Arbor, Mich., and Nellie Francis Reed of Worcester.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BENEDICT—In Brooklyn, N. Y., July 14, Roswell S. Benedict, the oldest member of Plymouth Church, of which he was one of the founders, aged 52 yrs.

BETTES—In Grand Rapids, Mich., July 5, Rev. Darius Bettes, aged 77 yrs. He had preached for fifty years, twenty-five of which were spent in the vicinity of Grand Rapids.

BICKFORD—In Lowville, N. Y., July 10, Anna Ruth, daughter of Rev. and Mrs. Thomas Bickford, formerly of Springfield, Vt., aged 11 yrs., 8 mos.

COLLIER—In North Fairfield, O., June 8, Susan Maria, wife of Rev. J. L. Collier of Lexington, O., aged 64 yrs., 4 mos., 19 dys.

HARDY—In San Rafael, Cal., July 11, Graham Adams, youngest son of Rev. and Mrs. W. P. Hardy, aged 9 mos.

MASON—In Buckfield, Me., July 14, Luther Whiting Mason, the well-known music teacher and author, nephew of Dr. Lowell Mason, a member of Shawmut Church, Boston, aged 68 yrs.

PAUL—In Marirre Lodge, Col., June 10, Forrest E. son of the late John Paul of Chelsea, Mass., aged 42 yrs.

SEVERANCE—In East Bridgewater, June 23, Deacon Walter Severance, an influential member of Union Church.

WARREN—In Durham, Me., July 12, Josephine, only child of Rev. E. L. Warren of Westerly, R. I., aged 3 yrs., 5 mos.

MRS. ELLEN M. MORRIS.

"They rest from their labors."

So was it permitted to enter into her rest, Mrs. Ellen M. Morris, loving and devoted wife of Rev. G. H. Morris, on Monday, June 29, at the home of her daughter, Mrs. Dr. C. N. Allen, Moosup, Ct., whose faithful ministrations she was permitted to receive in her last sickness.

For thirty-two years and a half she shared with her husband the joys and sorrows connected with the varied New England parishes he has served, entering heartily into his work, and supplementing that work quite largely at times in connection with the ladies' societies. Her Christian life has been a steady manifestation of a buoyant faith in Jesus Christ and in efforts to lead others to believe in Him. For the last four years she has been denied the outward active efforts in connection with church life and work. But though for most of the time a "shut in," she still labored by prayer, and the spoken word as the opportunity was given, and rejoiced with the redeemed over successes in Zion. Among her last words were, "My work is done." Though she rests from her labors, her works in their blessed influence will still follow her.

The funeral services were conducted by a ministerial friend whose visits were always welcome, Rev. S. H. Fellows of Wauregan, Ct., Wednesday, July 1, the interment taking place the following day at Lawrence, Mass.

SUSAN N. HAYES.

The death in Peabody, July 6, of this worthy woman, wife of Andrew J. Hayes, at the age of 57 years, has left a great void in the hearts of all who knew her. A good wife, a devoted friend has gone. Ever ready to help those she saw in need, her memory is fragrant with a beautiful and useful life. She loved the house of God and the study of his Word, and her home influence was sweet and strong among the dear ones, who today mourn her loss and who ministered so tenderly to her wants through the weeks of her intense suffering and pain until the happy release came.

O, there at last, life's trials past,
We'll meet our loved ones more,
Whose feet have trod the path to God—
Not lost, but gone before.



Pie Knife.

The Waldorf—

is the ideal pattern for the best family use. The design is artistic. The quality is assured by

STERLING SILVER INLAIN

in the back of the bowl and handle on spoons and forks

Guaranteed 25 Years.



Patented.

Made only by
Holmes & Edwards,
BRIDGEPORT, CONN.

SALESROOMS—N. Y. City, 2 Maiden Lane.
Chicago, 65 Washington St.
St. Louis, 307 N. Fourth St.
San Francisco, 120 Sutter St.

The Lawton Simplex



Printer

saves time and labor; money too—100 letters, postal cards,

copies of music, drawings, or typewritten copy, in almost no time, and exact copies at that, by using the **Lawton Simplex**. Requires no washing or cleaning, and saves its cost over and again in sending out notices. Costs but little (\$3 to \$10).

CAUTION.—Other things are being made and called **Simplex Printers**. The only way to be sure of getting the genuine is to see that yours is the **Lawton Simplex Printer**. Send for circulars. Agents wanted.

LAWTON & CO., 20 Vesey St., New York.

YOU
SELL
WE
BUY

DO YOU WANT TO SELL A
Western Mortgage
or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5% investment instead.
State exact location, condition of title, and your low price. Over \$2,000,000 in Western securities successfully handled by the present management of this corporation.
THE BOSTON REALTY, INDEMNITY AND TRUST CO.
Send for our Bond List. 38 Equitable Building, Boston.

Not a Patent
Medicine.

Constipation

is an actual disease with thousands. Cathartics give only temporary relief. The cause of the disease, some obscure nerve trouble, must be reached by a nerve tonic, one containing phosphorus, in order to obtain action upon the brain and spinal cord.

Freligh's Tonic

A Phosphorized Cerebro-Spinant

is the only tonic containing phosphorus, chemically pure, perfectly harmless. Prompt, concentrated, powerful. It will CURE CONSTIPATION permanently.

Regular bottle, \$1.00, 100 doses. All druggists, or by mail. Sample by mail, 25 cents. Descriptive pamphlet, formula, testimonials, etc., mailed to any address.

I. O. Woodruff & Co.,

Manufacturing Chemists,
106-108 FULTON STREET, NEW YORK CITY.

Formula on
Every Bottle.

Financial.

Guaranty Trust Co. of New York.

Formerly New York Guaranty and Indemnity Co.
Mutual Life Building,
65 CEDAR STREET, N. Y.

CAPITAL, - - - - - \$2,000,000
SURPLUS, - - - - - \$2,000,000

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THE WOMEN'S CONFERENCE AT NORTHFIELD.

BY ANN MARIA MITCHELL.

The little village of Northfield, which twenty years ago had nothing except its natural beauties to distinguish it from scores of other New England villages, is today an important factor in the religious life of this country. Every summer sees bands of earnest Christian men and women turning their footsteps towards its green hills and fertile meadows, where they find health and strength for body and soul.

The Young Women's Conference, which has just been held, July 10-20, at the seminary buildings at East Northfield brought together students from about forty colleges and other institutions of learning as well as many from the Christian associations of our cities. Nearly 400 delegates were registered of whom many expect to engage in active Christian work. The conference aims to bring together the members of the Women's Christian Association in the colleges and cities. The general charge was in the hands of Miss Price of the International Committee of the Y. W. C. A.

The Y. W. C. A., as Miss Price stated in one of her talks on association work, dates back to 1872, when a small band of Christian women in a college in Illinois united for informal weekly prayer meetings. These meetings increased in attendance and interest until it was decided to form a regular organization for Christian work to be known as the Young Women's Christian Association.

The morning and evening were devoted to the various Bible classes and meetings of the conference, while the afternoons were given to driving and various athletic sports as tennis, croquet and basket ball. Prof. Salmon of Yale University gave a course of lectures on the Life of Paul, which was one of the most instructive courses of the conference. It was designed especially to aid those who were to conduct Bible classes but many others found inspiration in the fine scholarship and instructive power of this able teacher. His aim was to present to the class Paul, the man, living among the other men of his time.

Platform meetings, as they are called, were held in the large auditorium every day at eleven and eight. These were conducted by Mr. Moody. The singing was under the charge of Mr. G. C. Stebbins and was led by the Wellesley College Glee Club. At these meetings were heard such speakers as Mr. Speer, Dr. McKenzie, Mr. Torrey, Dr. Dixon, Dr. Pierson and of course Mr. Moody.

The seven o'clock meetings on Round Top are never forgotten by those once privileged to attend them. As the shadows of evening fall over the beautiful valley of the Connecticut the people gather on the grassy hillside to listen not alone to the words of the leader, but also to the silent teaching of nature.

Thursday was celebrated as College Day. In the afternoon the delegates marched into the hall with banners flying, and the cheers, if not quite so lusty as those given by the men a few weeks before, showed no lack of college spirit. The delegations from Wellesley, Smith, Vassar, Mt. Holyoke, Bryn Mawr and the other colleges made short speeches and sang their college songs amid the cheers of the audience. The most hearty welcome was given to four girls from the Indian school at Carlisle, Pa.

The question arises, What does this gathering together of these young women mean to the women themselves and to the world. In the first place it means careful, intelligent study of the Bible by scholarly, intelligent women. It means an inspiration to many to engage in personal Christian work, either in our own or other lands. Not the least important, it means rest for a season from the cares and anxiety of the world—not the rest of the fashionable resort; but what our Lord meant when he said, "Come ye apart and rest awhile."

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HAY FEVER.

A Discovery for This Malady at Last—Relief at Your Own Home.

No one but the sufferer from hay fever knows the agony that attends this torturing malady. A continual round of sneezing, eyes that are weak, watery and inflamed, a nose that runs without cessation, and grows more sore every hour, inability to breathe, nights that become hours of torture, days that are long drawn out and full of suffering—and all this continues until the sufferer is obliged to pack up and go to some locality where this disease does not thrive. Formerly it was considered that the only way hay fever could be relieved was by a change of climate, the mountains of New Hampshire being noted as one of the best places in the world for this purpose. Now it is known by physicians and patients alike that sufferers of this trouble can be relieved at home by the use of X-Zalia. The preparation is an entirely new discovery in medicine, its merits for the relief of hay fever only becoming known within the last year or two.

X-Zalia is made from the sap of a certain tree, combined with other vegetable ingredients found in New Hampshire, and contains the necessary medicinal properties that have made New Hampshire air famous for the virtuous qualities it contains for the cure of this disease. Many sufferers who were skeptical have tried X-Zalia, and, to their surprise, found relief. Among those who may be referred to are Mr. W. F. Lakin, manager Consolidated Store Service Company, Fiske Building, State St., Boston; Mr. George E. Armstrong, of the firm of Clark, Ward & Co., bankers, Equitable Building, Boston; Mr. C. H. Stevens, Phillips Building, Boston; Mr. Walter L. Frost, 8 Congress St., Boston; Mrs. Wm. F. Richardson, 12 Elm St., South Framingham, Mass.; U. S. Senator J. H. Gallinger, New Hampshire.

It is expensive to take a long trip to the mountains for relief. It does not cost you much to try X-Zalia right here at home, and be convinced as to whether it does what is claimed for it or not. Ask your druggist for X-Zalia. If he does not keep it send \$1 to The X-Zalia Company, No. 3 Beacon St., Boston, Mass., and they will send one of their largest bottles, express paid, anywhere on line of railroad in the United States.

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THE
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More than 10,000 Testimonials

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WEEKLY REGISTER.

Additions to the Churches.

| Conf. Tot. | NEW HAMPSHIRE. | Conf. Tot. |
|--|-----------------------------------|------------|
| CALIFORNIA. | | |
| Benicia, 2 | Amherst, 3 | |
| San Francisco, Third, 18 | Barnstead, 5 | |
| CONNECTICUT. | E. Ahlover, 5 | |
| Collinsville, 12 | Hillsboro Bridge, 5 | |
| N. Woodstock, 3 | Westmoreland, 10 | |
| Wilton, 9 | | |
| ILLINOIS. | NEW JERSEY. | |
| Chicago, Duncan, 11 | Elizabeth, 12 | |
| Ave, 23 | Morristown, 7 | |
| Gross Park, 5 | NEW YORK. | |
| New England, 8 | Ogdensburg, First, 3 | |
| Trinity, 11 | Watertown, 2 | |
| Union Park, 9 | NORTH DAKOTA. | |
| Park Ridge, 8 | Niagara, 3 | |
| Sandwich, 3 | Reynolds, 7 | |
| INDIANA. | OHIO. | |
| Andrews, 4 | Columbus, South, 6 | |
| Indianapolis, Brightwood, 4 | Newton Falls, 8 | |
| Marion, 9 | Norwalk, 4 | |
| IOWA. | Oberlin, Second, 3 | |
| Des Moines, Plymouth, 2 | SOUTH DAKOTA. | |
| Elkader, 10 | Faulkton, 11 | |
| Elliott, 4 | Ipswich, 1 | |
| Humboldt, 10 | Plankinton, 6 | |
| Jewell, 12 | Powell, 7 | |
| Sioux Rapids, 18 | WISCONSIN. | |
| Trout, 4 | Eau Claire, First, 15 | |
| Union, 6 | Elroy, 5 | |
| MAINE. | Leeds, 11 | |
| Augusta, 5 | Mondovi, 12 | |
| Limington, 16 | Windsor, 12 | |
| N. Yarmouth, 6 | OTHER CHURCHES. | |
| Norway, 3 | Boston, Mass., W., 5 | |
| Westbrook, 2 | Bridport, Vt., 3 | |
| MINNESOTA. | Grand Junction, Col., 3 | |
| Hutchinson, 1 | Lansing, Mich., Plymouth, 3 | |
| Mazeppa, 15 | Churches with less than three, 16 | |
| Zumbro Falls, 2 | | |
| MISSOURI. | | |
| St. Louis, Covenant, 2 | | |
| Tabernacle, 3 | | |
| Conf., 234; Tot., 536. | | |
| Total since Jan. 1. Conf., 11,526; Tot., 19,670. | | |

Calls.

BAKER, Wm. H., Lodi, O., to Portsmouth.
 DELONG, Thos. W., Alinsworth, Neb., to San Miguel, Cal. Accepts.
 DEMOTT, Jacob L., Warren, Me., to Phillips. Accepts.
 GRAY, Henry P., to remain at West Branch, Mich., another year.
 JONES, J. Lewis, accepts call to remain another year at Clearwater and Hasty, Minn.
 KING, Jas. P., Andover Sem., to Tyndall and Bon Homme, S. D. Accepts.
 MERRILL, H. E., Shermerville, near Chicago, Ill., to Chula Vista, Cal. for one year. Accepts.
 MULLIGAN, Jno. A., Nordhoff, Cal., to Norwalk. Declines on account of impaired health.
 OGILVIE, David M., Earlville, Ill., to Oakland. Accepts, to begin about Sept. 1.
 ROOT, E. Tallmadge, Second Ch., Baltimore, Md., to Elmwood Temple, Providence, R. I.
 SMITH, Ira A., Charlemon, Mass., to Scotland, Bridge-water, accepts.
 SWENGELE, A. Wm., to the permanent pastorate at Twinburg, O., where he has been supplying.
 TROYER, W. D., Auburn, Ind., to Pettisville and Ridgeville Corners, O.
 WARNER, Wilmond A., Pawlet, Vt., to Dorset. Declines.
 WILLIAMS, Mrs. Harriet E., Janesville, Wis., to Lone Rock and Bear Valley. Accepts.

Ordinations and Installations.

EVANS, Cumber W., o. p. Givin, Io, June 27. Charges to church (in Welsh), Rev. Lloyd Williams, (in English) Rev. R. W. Hughes; other parts, Rev. Messrs. Abram Jones; O. Thomas, an Oberlin classmate; W. L. Bray.
 FRENCH, Charles L., Chicago Sem., o. Providence, Ill., June 23. Sermon, Prof. Graham Taylor, D. D.; other parts, Rev. Messrs. Jas. Tompkins, D. D., A. W. Ackerman, E. F. Schwab and W. S. Pritchard.
 GRIFFITHS, Fred W., Oberlin Sem., o. p. Dowagiac, Mich., July 3. Sermon, Prof. A. T. Swing; other parts, Rev. Messrs. W. W. Munger, S. B. Stearns, Wm. Miller, Frank Fox and C. DeW. Brower.
 HARRISON, Norman, o. p. Pleasanton, Mich., June 30. Sermon, Rev. W. H. Hannaford; other parts, Rev. Messrs. O. M. Snider, Jno. Bliss, J. D. Millard and W. A. Bockoven.

Resignations.

BENTLEY, Hugh, Pine Grove, Ont.
 CLYDE, Jno. P., Union and Jewell, Io., to take effect in the fall, when he will resume his studies.
 COOK, Levi H., Gowrie and Farnhamville, Io.
 GRIFFITH, Joshua O., Rensselaer Falls, N. Y.
 HARRIDGE, Edward H., Ceresco, Mich., after a six years' pastorate.
 HILL, Geo., Berlin Heights, O.
 JUBB, W. Walker, Central Ch., Fall River, Mass., to take effect September 24.
 PLATT, Dwight H., Goodland, Kan., from general missionary work in northeastern Kansas.
 PRATT, Parsons S., Dorset, Vt., on account of ill health, after a pastorate of forty years. The society will pay him an annuity.
 PRINGLE, Henry N., Anoka, Minn.
 THURSTON, Henry W. L., Wilnot, N. H., to take effect Aug. 1, after a six years' pastorate.
 WADSWORTH, Geo., Big Horn, Wyo.

Sickness Prevented

By Using



Tarrant's Effervescent Seltzer Aperient. The most pleasant and effective remedy for Constipation, Sick Headache, Disorders of the Stomach, Liver and Bowels. Relieves distress after eating; cures Prickly Heat; heals Eruptions, reduces Fever. Sold by Druggists.

Churches Organized.

HOSMER, S. D., German, 5 July.
 REYNOLDS, N. D., 30 June, seven members. Rev. J. D. Whitelaw is in charge.
 SAULT STE. MARIE, Mich., Sailor's Branch, — July.

Miscellaneous.

BRADFORD, Park A., who has recently resigned the pastorate at Tyngsboro, Mass., is severely afflicted by the death from hydrophobia of his five-year-old son, Harold. The boy was bitten by a dog June 1 and died July 10.
 HALLSALL, Evan (Meth.), has commenced work at Meville, Edmunds, Pingree and Buchanan, N. D.
 HARWOOD, Thos. W., Bangor Sem., is in charge of the church at Garland, Me.
 MCALLISTER, Nell, a student in Fargo College, is supplying at Wild Rice, N. D.
 NEWTON, Albert F., and family of Brooklyn, N. Y., are spending their vacation at Stow, Mass.
 REED, Arthur T., the Ohio evangelist, has been presented with a wheel for use in making calls.
 REID, Matthew D., a student from Oberlin Sem., has begun work at Argusville and Gardner, N. D., Rev. Wm. Edwards having closed his labors at the latter place.
 ROLLINS, Geo. S., was recently surprised by his people of Edwards Ch., Davenport, Io., with the gift of a \$100 bicycle.
 YALE, David L., of Ellsworth, Me., contemplates a visit to England and Wales this summer.

He who is never excited, never off his center, never enthusiastic and never depressed might have got along with the Laodiceans, who were never cold nor ever hot, but always nauseatingly lukewarm; but he is the last man in the world to make friends or to win admiration.—H. Clay Trumbull.

AN IDEAL TOUR.—This term may certainly be applied to Messrs. Raymond & Whitcomb's grand trans-continental trip announced for September. America's famous wonderland, the Yellowstone National Park, the finest scenery of Colorado and Salt Lake City are seen either on the outward or eastward journeys, a week being devoted to the National Park, and the Pacific Coast will be traversed from Victoria to San Diego—a stretch of over sixteen hundred miles. All the prominent resorts of California will be visited and the sojourn on the Pacific Coast may be prolonged if desired so that the tourist may taste of the joys of winter life in the golden land of fruits and flowers. A trip to the Yellowstone National Park and return is announced for the same date of departure as the California tour, and the firm have also arranged a numerous list of short summer and autumn tours. Send to Raymond & Whitcomb, 266 Washington Street, opposite School Street, for descriptive books.

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"Ditman's Sea Salt"

strengthens the muscles, calms the nerves, brings rest and quiet sleep. Invaluable to invalids. Your druggist has it.

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It's the only genuine sea salt.

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WHITMAN'S INSTANTANEOUS CHOCOLATE. Pure, Delicious Flavor. Mix with boiling milk or water, and it's made. Stephen F. Whitman & Son, Philadelphia.



The Australian "Dry-Air" Treatment,

Hyomei,

will cure your sneezing, sniffing, nagging

Hay-Fever

and do it quickly. Don't wait until your regular attack has come—prevent it. Hyomei also cures by inhalation asthma, catarrh, bronchitis, etc. Don't dose the stomach to cure the respiratory organs.

Price by mail, \$1.00.

Dear Sir: Booth's Pocket Inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity and I am sorry it is not better known. I add my name to the "Pass-It-On-Society." Sincerely yours, (Rev.) J. M. FARRAR, D. D.

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with Hyomei, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, public speakers and thousands who have been helped and cured.

Pocket Inhaler Outfit, Complete, by Mail, \$1.00, to any part of the United States; consisting of pocket inhaler, made of deodorized hard rubber, a bottle of Hyomei, a dropper, and full directions for using. If you are still skeptical, send your address; my pamphlet shall prove that Hyomei cures. Are you open to conviction? Extra bottles of Hyomei inhalant by mail, 50 cents. Hyomei Balm, for all skin diseases, by mail, 25 cents.

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TEMPERANCE.

— Great Britain has 80,000 barmaids.

— Mr. Bryan, the Democratic presidential candidate, is a total abstainer.

— While Ireland's population decreased from 4,924,342 in 1885 to 4,584,434 in 1895, its drink bill increased from £10,497,084 to £12,035,917.

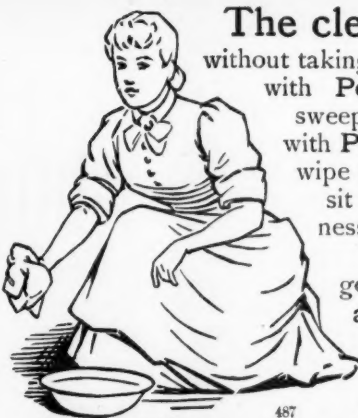
— An English exchange rebukes the opportunism of the W. C. T. U. in South Australia which recently supported a candidate for premier because he favored female suffrage, ignoring the fact that he was a convicted adulterer and a lawless character.

— The chief of police of Chelsea, Mass., has ordered all druggists, grocers and other citizens to cease selling malt extracts. Chelsea is a no license city, and as analysis of the malt extracts sold has shown a high percentage of alcohol the citizens and officials do not intend to have their wishes circumvented by any such trade of druggists and grocers.

— It is interesting to note that Lady Henry Somerset, radical as she is, in her recent address to the National Temperance Association, discussing the Sunday-closing aspect of the problem, said: "So long as it is not practicable to close the club of the rich man, which is in effect his public house, I do not think we have any right absolutely to close the public house of the working classes, except by their own vote. . . . That every temperance refreshment house, coffee house and eating house should be closed as soon as Sunday dawns seems to me to be playing into the hands of the enemy in a way not in accord with the spirit of religion. . . . The whole question must be handled with exceeding care." Indeed it must. Dogmatism is exceedingly difficult and disastrous.

— The Law and Order League of New Hampshire has lately begun the enforcement of the prohibitory law on a new line of tactics which seems to promise much for the future. It has inflicted on the traffic in Concord a blow which has brought great consternation into the ranks of the saloon-keepers, and as well to the owners of buildings rented for that purpose. The law known as the "nuisance act" makes the owners of such buildings equally criminal with the seller. After an injunction restraining them from allowing their premises to be used for saloons has been served, any violation thereafter renders them liable to be brought into court to answer the charge of contempt, and gives them no appeal from its decisions imposing fine and jail imprisonment. In several cases such injunctions were served months ago, and lately some of those guilty of violation have been summoned before the court and sentenced to a fine of \$200 and sixty days in jail. This has hastened the closing, as far as known, of every public saloon in the city, it is hoped for all time. With a jail sentence staring landlords in the face, they will hereafter be slow in renting their buildings for saloons, and without a roof to shelter the traffic seemingly it must cease. Let the temperance people seize this favorable opportunity to put in operation such policy throughout the State, and we can see no reason why the prohibitory law should not prohibit.

DAY unto day uttereth speech concerning the good being done by Hood's Sarsaparilla. By the cures it is accomplishing, by the good health restored to men, women and children, Hood's Sarsaparilla wins its way more and more into the confidence of the people. Its army of friends tell of scrofulous and impure blood made rich and pure, of the relief it gives from the itching and burning of salt rheum, of the satisfaction at meals experienced by the former dyspeptic, of the happiness of those cured of malaria, rheumatism and catarrh, of excellent spirits and good appetite enjoyed by those recently weak, tired and run down. It is by such results as these that Hood's Sarsaparilla makes its hosts of friends and does its own most effective advertising. Its record of cures and the good it has done others are sufficient to warrant your giving this excellent medicine a trial.



The cleaning of carpets without taking them up. That is a specialty with **Pearline**. After a thorough sweeping, you simply scrub them with **Pearline** and water. Then you wipe them off with clean water, and sit down and enjoy their newness and freshness.

You ought to be able to do a good deal of sitting down, if in all your washing and cleaning you use **Pearline**, and so save time and work. Use it alone — no soap with it.

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Nature's Cure

Puritana will positively give any man, woman, or child *Perfect Digestion*; — the kind of digestion that brings New Life.

92% of all sickness and all disorders of the Blood, Liver, Kidneys, Lungs, Nerves, Brain, and Skin is caused by improper working of the

Stomach

Puritana makes the
**Heart Right,
Lungs Right,
Blood Right,
Kidneys Right,
Nerves Right,
Health Right.**

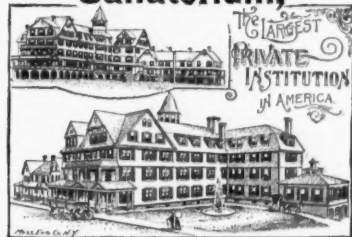
Because it makes the Stomach right.

Get of your druggist this great disease-conquering discovery (the price is \$1 for the complete treatment, one bottle of Puritana, one bottle of Puritana Pills, and one bottle of Puritana Tablets, all in one package), and you will bless the day when you heard of Puritana. The Puritana Compound Co., Concord, N. H.

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Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for ten years. Send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville, Mass.

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"As the excellence of a Baking Powder is dependent upon the yield of leavening gas, and upon the wholesomeness and purity of its ingredients, the 'Royal' is unquestionably the best."—*Massachusetts State Analyst.*

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WILL CURE CUTS, BURNS, BRUISES, WOUNDS, SPRAINS, SUNBURN, CHAFINGS, INSECT BITES, ALL PAIN, AND INFLAMMATIONS.

USED INTERNALLY
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GENUINE IN OUR
BOTTLES ONLY, BUFF
WRAPPERS, SEE
OUR NAME, POND'S EX-
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—ON—

Price Cutting.

THE TRUTH.

THE MORAL.

That the price of STEARNS Bicycles is maintained while nearly every other wheel is sold at a cut, either openly by the makers, or by the agents (whose large discount practically vites this method), is the best advertisement the Yellow Fellow could have.

When buying a wheel select a STEARNS of standard value first, and avoid those dire pangs of regret occasioned by knowing that another person may in two weeks' time from your purchase procure the same make wheel at a drop price.

E. C. Stearns & Co., Makers, Syracuse, N. Y.

TORONTO, ONT. BUFFALO, N. Y.
SAN FRANCISCO, CAL.